THE SYMBOLISM OF GHANAIAN POLITICAL PARTIES AND THEIR IMPACT ON THE ELECTORATES

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DECLARATION

I hereby declare that this submission is my own work towards the PhD degree and that to the best of my knowledge, it contains no material previously published by another person nor material which has been accepted for the award of any other degree of the University, except where due acknowledgement has been made in the text.

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ABSTRACT

Political Parties in Ghana under the fourth republic were formed a little over two decades ago to participate fully in national elections and to promote democracy for the people. These registered political parties have paraphernalia that contain symbols and colours which identify them distinctively. A preliminary survey revealed that some electorates, party members and sympathizers of CPP, NDC, NPP, and PNC joined these political parties without getting to know and understand the ideologies and symbolic meanings of the parties' symbols and colours. The research, therefore, sought to answer the questions regarding the identification of the registered political parties, the symbolism of the party symbols and colours and the impact of the symbols and colours on decision making of the electorates in general elections. The researcher used both the qualitative and quantitative research methods to collect and analyse data with questionnaire, non-structured interviews and participant observations. The study found that every political party has a distinct symbol and colours but many electorates have no idea of their symbolisms basis although the study respondents attested to the fact that symbols and colours play crucial roles in the activities of the political parties and general elections in Ghana. They indicated that symbols and colours ginger many followers to participate in party activities; draw or motivate their party supporters' to party activities. The major findings include the fact that there are commonalities of party colours among the four selected political parties. The study also reveals that

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many party cohorts do not understand the symbolism of the party symbols and colours. A number of useful suggestions and recommendations have been made for education on the symbolic meanings of the selected political party symbols and colours with their affiliation to the focus of national goal via party functions, local constituency, regional and national levels.

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CHAPTER ONE

INTRODUCTION

1.1 Overview

This chapter looks at the development of Ghana's political history from the first republic under the leadership of Dr. Kwame Nkrumah to the fourth republic. This will enable readers to have thorough knowledge about the background of the study, statement of the problem, objectives of the study, delimitations, limitations and importance of the study.

1.2 Background to the Study

Since March 6 1957, Ghana has had a mix of democratically elected and military governments. At a point in time there was one party state status between 1964 and 1966 while some of the military governments such as the PNDC had extensive civilian involvement.

The Republic of Ghana borders Ivory Coast to the west, Burkina Faso to the north, and Togo to the east and Gulf of Guinea to the south. According to Agyekum-Hene (2008) Ghana was inhabited in pre-colonial times by a number of ancient predominantly Akan kingdoms, including the Akwamu on the eastern coast, the inland Ashanti Empire and various Fante and, also non Akan states such as the Ga and Ewe along the coast and inland.

The Gold Coast achieved independence from the United Kingdom (UK) in 1957, becoming the first sub-Saharan African nation to do so. The name Ghana

was chosen for the new nation to reflect the ancient empire of Ghana, which once extended throughout much of western Africa.

Ghana adopted a national flag of red, gold, green and a black star that became the new flag at independence in 1957. Designed by Theodosia Salome Okoh, the red represents the blood that was shed towards independence, gold represents the mineral wealth of Ghana; green symbolizes the rich agricultural lands; and the black star as the symbol of African emancipation.

Political Parties in Ghana can be traced to 1957 when Ghana had independence. They included United Gold Coast Convention (UGCC), United Party and Convention Peoples Party (CPP). According to Mongabay (2008), the parties were formed primarily to contest competitive elections nationwide. Those parties adopted symbols and colours which identify each other. The candidate who emerged winner from competitive general elections was mandated to rule the country for a period of time as enshrined in the then drafted independence constitution of Ghana in 1957. Thereafter, there were varied military governments (including NLC, NRC, SMC and AFRC) interventions for some years.

Political party formation and activities became operational in the mid-1992 after a ten year ban by the Rawlings's PNDC military government which took power from a democratically elected government (PNP) in 1981. According to the Electoral Commission of Ghana data on Political Parties (2012), there are now 27 registered political parties under the fourth republic; the major ones being

NDC which won presidential and parliamentary elections in 1992, 1996 and 2008 respectively, and the NPP, which won elections in 2000 and 2004; the CPP and the PNC are however, yet to win any general election since 1992.

Registered political parties in Ghana have many ways by which they identify themselves. According to Gyekye (2003), one of such means is the use of symbols and colours in different forms, styles and designs. Political party symbols have been of a deep traditional and contemporary significance to the people of Ghana. As a result many Ghanaians do follow or join any of the parties of their choice. However, most of these electorates do not fathom the symbolism of the symbols and colours on the various paraphernalia used by the political parties for their political activities.

1.3 Statement of the Problem

In many parts of the world, political parties use symbols and colours for identification. Political party symbols and colours are used to make political activities visible and avoid confusion. Political parties were formed to participate in national elections and to promote democracy. Ghanaian electorates have affiliated themselves with one political party or the other based on numerous factors including the symbols and colours of a party, flag bearer of a party, philosophy of a party and others. Electorates are supposed to vote for their preferred candidates during elections.

According to Mongabay (2008), since 1992, five general elections had been organised in Ghana under the fourth republic. Ever since, there have been an increased number of political parties in Ghana. Presently, there are sixteen registered functioning political parties in Ghana. Among them are Convention Peoples Party, New Vision Party, New Patriotic Party, Great Consolidated Peoples Party, National Democratic Congress, Peoples National Convention, Egle Party and United Front Party.

All these political parties have varied and symbolism and philosophies behind their establishment, but with a common national goal; to develop the country (Ninsin, 2001). There are many ways by which these political parties identify themselves. One of such identification systems or methods is the use of registered party symbols and colours. The symbols and colours identify one political party from the other. The symbols chosen are such that they can be easily understood, remembered and recognised by the average voter, because not every electorate is literate and also just when the voter sees the symbol he/she will have an idea of that particular party. The symbols are so important that to date most parties are identified by their symbols and colours. Symbols and colours are also supposed to identify political parties for their members to vote during elections. Besides, electorates should have knowledge of their party identity symbols and colours. This important issue of knowledge of symbols, their symbolism and their political roles, among others is a problem in Ghana's democratic dispensation. These may have accounted for the large numbers of electorates who err in their decision to vote effectively.

However, knowledge of the identification of party symbols, their usage on paraphernalia, their symbolism, effects of the symbolism on electorates' political lifestyles and the ability of electorates to effectively use such knowledge to vote for their preferred parties have been a problem in Ghana's democratic dispensation. Perhaps, the effects of the outlined problem might have accounted for the large numbers of electorates who erred in their decision to vote as revealed by Electoral Commission (2009), that the number of rejected ballots recorded in the first round of the 2008 presidential race in Ghana was as many as 205,438.

Another area of concern is the issue of high illiteracy rate in Ghana. According to the Ghana's Statistical Services Department (2001), the population census conducted puts the illiteracy rate of the adult population at 49.90%. Symbols and Colours can be very important when majority of the electorates are illiterate. Also, it states that the uses of symbols become very important in this situation where nearly half of the adult population who qualify to vote can neither read nor write. The combination of symbols and colours of the political parties becomes an easy way of identifying one party from the other and also helping these groups of electorates to cast their ballot for their respective candidates. However, the incidence of high numbers of rejected ballot papers is alarming, although party symbols and colours are mainly printed on the papers for illiterates to take advantage of.

A critical observation by the researcher shows that paraphernalia with party symbols and colours undoubtedly help in many ways to enhance the various

political campaigns across the length and breadth of the country. This is because party faithfuls and sympathisers wear party t-shirts, caps, clothes and the like with party symbols and colours to grace their party gatherings. The symbols and colours are also used to decorate campaign grounds, party meetings and many other places without having knowledge and knowing the symbolisms of their parties' identity symbols and colours.

Considering the foregoing discourse, this dissertation becomes very vital and essential in that respect. Therefore this dissertation sought to probe into the philosophical concepts or ideas and bring into light the symbolisms or symbolic meanings of the selected party identity symbols and colours as well as their impact on the electorates.

1.4 Objectives of the Study

1. To identify and describe the Symbols and Colours used by Convention Peoples Party, New Patriotic Party, National Democratic Congress and Peoples National Convention.

2. To unearth the symbolism of the Symbols and Colours of Convention Peoples Party, New Patriotic Party, National Democratic Congress and Peoples National Convention.

3. To assess the effect of the symbols and colours on the decision making by voters during general elections in Ghana.

1.5 Research Questions

1. Are there specific political parties' symbols and colours that can be identified and described by the electorates?

2. How do the electorates understand the symbols and colours of the political parties they vote for?

3. Do political party symbols and colours have any influence on the electorates to vote?

1.6 Delimitation

The research is limited to the selected Ghanaian political parties' symbols and colours of the New Patriotic Party, National Democratic Congress, Convention Peoples' Party and Peoples' National Convention. Only party executive officers, some party members and supporters were consulted as study respondents.

In terms of study area, the geographical location for the study included the strong holds of the selected political parties namely Volta, Ashanti, Northern and Western regions as illustrated on Map 1 in Chapter 3.

1.7 Limitations

Party executives and members or supporters were reluctant to act to the structured interviews. Their retorts to the structured interviews could have added extra value to the data gathered. Moreover the artists of the party symbols could not be traced to narrate as to what motivated them to design those symbols for the selected political parties.

1.8 Definition of Terms

Underpinning	An important basic part of something that allows it to succeed or continue to exist.
Electorates	Voters or people entitled to vote
Political Party	A political party is a political organization that seeks to attain and maintain political power within government, usually by participating in electoral campaign and elections. Parties espouse an expressed ideology or vision bolstered by a written platform with specific goals, but may also represent a coalition among disparate interests. It also refers to Fraction or Society or Group or Organization.
Symbols	A thing or mark that represents or stands and used as a conventional representation of something.
Colour	The property rights by an object of producing different sensations on the eye as a result of the way it reflects or emits light.
Legend	An impact study which uses a table to determine the degree of the impact on the respondents.
Impact	a marked effect or influence or impression
Symbolism	A representation of a concept through symbols or underlying meanings of objects or qualities.

1.9 Abbreviations

- NPP - New Patriotic Party

- NDC - National Democratic Congress

- CPP - Convention Peoples' Party

- PNC - Peoples' National Convention

- EGLE - Every Ghanaian Living Everywhere

- KNUST - Kwame Nkrumah University of Science and Technology

- EC - Electoral Commission

- NLC- National Liberation Council

- ARFC- Armed Forces Revolutionary Council

- NRC- National Redemption Council

- SMC- Supreme Military Council

- PNP- People National Party

1.10 Importance of the Study

Those who will benefit from the study include:

Researchers- the body of knowledge being documented will serve as reference to politicians, sociologists, anthropologists, historians, artists, aestheticians and many others.

Political Parties in Ghana- Selected Political Parties under review and other registered functioning parties can make references at any point in time. This will help them draw knowledge, educate and improve party activities with regard to party symbols and colours.

Political Journalists/Broadcasters- this will help a lot more of the broadcasters as day in day out they gather and disseminate information about political parties to the general public.

Political Activists- many political party activists who do not have knowledge of their parties' symbolism will draw inspiration from this study.

Party Cohorts/Supporters- Party members who lack knowledge will learn more from this study. The study will enable them appreciate and be tolerant to each other's views especially those from their opponent.

General public- floating voters and individuals who for one reason or the other do not show commitment towards any party will also be open-minded to party activities. They will also endure other fragile and trivial issues raised by politicians and for that matter political activity.

Graphic Designers- This will help modern designers to learn concepts and symbolism of symbols and colours and how they can include them in their designs. It will sharpen their understanding of political parties' symbols and colours and their existence.

National Commission for Civic Education- This will enable the institution to better understand the symbolism of the symbols and colours of political parties. They will be in better position to educate the mass electorates and the general public. It will reduce political acrimony and promote high tolerance of each other's political thoughts and views.

Electoral Commission- The Electoral Commission can make references of the symbolism of the various political parties' symbols and colours from this study for their purposes.

1.11 Organization of the rest of the text

Chapter two reviews the theoretical and philosophical framework of the study while chapter three discusses the research methodology adopted and used by the researcher in gathering data for the study. Main findings have been analysed and interpreted in chapter four. Chapter five concludes the dissertation with appropriate summary, conclusions and recommendations.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Overview

This chapter reviews related literature covered or captured by many authors worldwide. It deals mainly with the relevant areas of knowledge and education which are close to the researcher's area of study. Areas of importance include:

- Significance of Ghanaian Political Parties and Party Systems

- Symbols

- The Symbolic Meanings of Symbols in General

- The Symbolism in Europe and Other Parts of the World

- Political Party flags with Symbols and Colours

- Purpose for the Creation of Party Symbols in Ghana

- Aesthetics as in Ghanaian Political Party Symbols and Colours

- Colour Symbolism by Culture

- Colours of Political Parties in other parts of the World

- Symbolism of selected Animals in Ghana

- Symbolism of Selected Shapes in Ghana

- Symbolism of Ghanaian Political Party Colour

- Symbolism of political party symbols and colours in other countries.

- The Symbolism of Theories of Colour

- Colour Blindness of Ghanaian Electorates

- Colour Matters and Symbolism

- The Effects of Colour on the Vision of Ghanaian Electorate

- Colour and Brand Identity

- Colour increases Memory of Ghanaian Electorates

- Some Functions of Colour in Design

- The Psychology of Colour in relation to Ghanaian Political Parties

- The Ghanaian Electorates
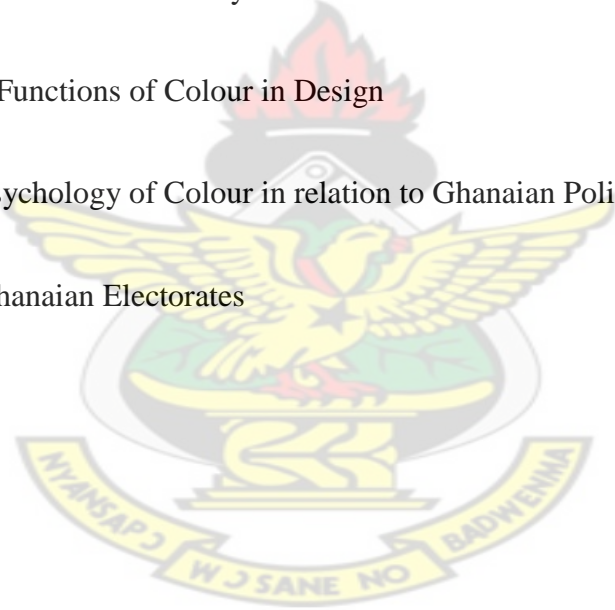
2.2 Significance of Ghanaian Political Parties and Party Systems

This aspect of the dissertation looks at the various definitions of political parties and political party systems in general. It also discusses the importance of symbols and colours to the selected political parties. It also reviews the interest of the electorates in the political parties of Ghana.

According to Encarta (2006), a political party is a political organization that seeks to attain and maintain political power within government, usually by participating in electoral campaigns. Parties often espouse an expressed ideology or vision bolstered by a written platform with specific goals, which may also represent a coalition among disparate interests. It further states that a political party is a political organization that typically seeks to influence government policy, usually by nominating their own candidates and trying to seat them in political office.

Moreover, the Longman Contemporary Dictionary (2003) describes political party as a group of people who share similar opinions and aims about how a country should be governed. Similarly to Appadorai (2004), he defines a political party as an organized group of citizens who hold similar political opinions and who work to get control of the government in order that the policies in which they are interested may be carried into effect. In this sense, a political party is a group of people who come from different backgrounds and share common principles with serious national interests at heart and needs the mandate of the electorates via competitive elections and manage them for a period of time.

A Political Party system consists of all the parties in a particular nation and the laws and customs that govern their behaviour. According to Knapp and Wright (2006), there are three types of party systems:

1. Multi-party system

2. Two- party system

3. One party system

Knapp and Wright (2006), Multi-party systems are the most common type of party systems. Parliamentary Governments based on proportional representation often develop multi-party systems.

Furthermore, in a two-party system, control of government power shifts between two dominant parties. Two party systems most frequently develop when electoral victory requires only a simple plurality votes, that is, the winner gets the most votes, but not necessarily a majority of votes. According to Appardorai (2004), in such a system, it makes sense for smaller parties to combine into larger ones or to drop out altogether. This has been common in Ghanaian Politics since the fourth republic. Examples of such situations are the 2000 and 2008 general elections where smaller parties with their symbols and colours rally behind NPP and NDC parties respectively to win power. In such instances the symbols and colours of the merger between the former and the latter are not altered. Instead it is the winning party's symbol and colours that are used for run offs. On the other hand, a single-party system is one in which one party nominates all candidates for

office. Thus, there is no competition for elected offices. Nevertheless, such a party system is not practiced in Ghana.

Political parties fulfil certain necessary functions, so necessary, indeed, that many competent thinkers consider them essential to the working of representative government. In Ghana, just like in other countries, they enable men and women who think alike on public issues to write in support of a common body of principles and policies and to work together to see that those principles and policies are adopted by the government of the day. Appardorai (2004) explains that political parties make articulate the inarticulate desires of the masses. Out of the innumerable problems which call for solution in a country, they select those which are more urgent, study them, think out solutions and present them to the people. They act, in Lowell's phrase, "as the brokers of ideas". They preserve a sense of continuity in public policy. They organize and educate the electorate, and help to carry on elections. They dramatised politics and keep the nation politically alive. Under a multiparty system like Ghana, opposition parties help to maintain a keen and responsible opposition which put the government on their mettle, and induces in them the strength and enable them to plan long term policies.

2.3 SYMBOLS

This aspect of the dissertation looks at generally party symbol and the relationship with the electorates and the manner in which it affects them.

Earlier between the first and third Republics in Ghana there were series of military intercessions in the country. After the overthrown of the then government (PNP) in 1981 the PNDC military government outlawed political party's activities in Ghana. Since the ban on political parties was lifted and multiparty democracy was introduced in 1992, Ghanaian electorates have affiliated themselves with one political party or the other based on numerous factors. One aspect which has been a contributing factor to this phenomenon (affiliation to political parties) is the use of symbols. The appearances of symbols in political parties convey a message which cannot be verbally explained in simple terms. This visual is translated effectively by using the eyes. The symbols are found on almost all the paraphernalia that the selected political parties use in their political activities.

Besides any mark, shape, sign that represents asset of words, quality, or an idea is defined as a symbol. Amenuke *et al*., (1989 p.32), "symbols play major roles in every aspect of our lives-traditionally, socially, religiously, politically and economically." Symbols serve as a means by which electorates are identified as a people. Hence, in modern times they represent basic principles which have guided masses general outlook.

Politically, the significance of symbols to electorates cannot be ignored at all. Looking at the various political parties in the country, each one of them is

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founded on an ideology which needs to be understood to guide the voter. According to the Statistical Services Department (2001), the population census conducted put the illiteracy rate of the adult population at 49.90%. The use of symbols becomes very important in this situation where nearly half of the adult population who qualify to vote can neither read nor write. The combination of symbols and colours of the political parties become an easy way of identifying one from the other and also helping these groups of electorates to cast their ballot for their respective candidates.

Colours and symbols in political activities are used to express ideologies of the party. For example, the Convention People's Party (CPP) of Ghana is Leninist (socialist) inclined in terms of ideology. It has a red cockerel as its symbol. The cockerel in African traditional way of life is the first domestic animal to rise and prompt people to wake up by crowing at early dawn. It protects the hens in its domain from other cockerels. It is therefore not surprising that the founding fathers of the party chose it as the symbol of the party. The red symbolizes the Leninist ideologies as socialist inclined parties around the world do have (Encarta 2006).

On the other hand symbols appeal to the International Community should the respective party win political power. This attracts a lot of goodwill for that country with the rip offs being major benefits for the citizenry (electorates). A typical example is the New Patriotic Party (NPP) which is centre-right inclined ideologically. It has Red, White and Blue as its colours with the elephant incorporated in the colours as its symbol. The colours of the NPP coincidentally

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are the national colours of the United Kingdom, United States of America and France. Nonetheless, the arrangements of the colours differ.

Aside, the NDC is such that the symbol and colours truly reflect the ideals of the party. The umbrella with the eagle's head signifies protection which is the nerve of social democracy. The colours on the other hand explain the party's symbolism. The black portrays the African Heritage, the red symbolizes the sacrifices the founding fathers of the nation made while the white colour stands for the transparency and openness within the party and finally the green represents the rich agricultural resources of the country. All the four colours unite to form the umbrella signifying the unity within the party.

It must be emphasized that the use of symbols and colours in political parties continues to be the surest way of communicating both visually and physically to the Ghanaian electorates. Thus, their importance cannot be underestimated or ignored in the political landscape of Ghana.

Many people including the electorates, value artefacts in different ways; they include decorative purposes, political growth and economic values. According to the Merriam-Webster Unabridged Dictionary (2012), modern paraphernalia refers to apparatus, equipment, or furnishing used in or necessary for activity as in political parties in Ghana. The Longman of Contemporary English (2003) defines Paraphernalia as a lot of small things that belong to someone, or are needed for a particular activity. In the view of the researcher paraphernalia can be described as a number of objects that are connected or coupled with a particular activity. An

object painted or decorated such as the human body, drinking cups, hats, clothes, flags, flyers, t-shirts, stickers, foot wears, Posters, head gears banners, billboards, bangles, brochures and many others used as paraphernalia by the respective Political Parties have symbols with colours on them.

2.4 The Symbolic Meanings of Symbols in General

This part of the dissertation discusses the views of various learned authors in relation to the symbolic meanings of symbols. It also throws more light on the representation of symbols in general and narrowed down to the imagery of Ghanaian Symbols.

The Encarta Encyclopaedia (2003), notes that symbolism is the use of symbols to convey different meanings. Armorial Gold Symbolism Library www.herdryclipart.com (2004) defines symbolism as "the practice of representing things by symbols, or of investing things with symbolic meaning or character". Any object representing a symbol has a name and conveys an idea, benefit, notion and thought otherwise it ceases to be a symbol. Every symbol expresses a specific meaning or special value given to it. Jung (1964:258) also believes that, "even unseen stones had a highly symbolic meaning for ancient and primitive societies……." Their use may be regarded as primeval form of sculpture- a first attempt to invest the stone with more expressive power than chance and nature could give."

According to Jung (1964) man strongly felt that objects were embodied with certain powers and therefore could be symbols in this direction; objects such as stones were endowed with power to express a feeling, for that matter a meaning.

In this view, the stone to Jacob, is an integral part of dream and therefore must be endowed with some power as well as respect. Jung (1964) reveals that, it was a mediator between Jacob and God. Here, chance and nature did not dictate the symbolic significance but Jacob did that of his experience through the dream he had. In brief emotions, feelings and experience are vital in giving meanings to symbols. It will equally be revealed that several objects associated with symbolism have been assigned meanings and identification in Political Party flags. According to the World Book Encyclopaedia (1996:1065) vol. 18, "a symbol has only meaning that people have given it. Even a powerful symbol can lose its meaning if the society dishonours or ignores it for a period of time".

Similarly, in Ghanaian politics, symbols are essential elements adopted by political parties for identification and approved by the Electoral Commission of Ghana. Symbols have played chief role in all aspects of Ghanaian Politics. They vary in colour, size and ideology, therefore their impact at Ghana's general elections cannot be overlooked.

To conclude, they have assisted the Electoral Commission of Ghana to make the conduct of elections in Ghana peaceful despite minor challenges. The symbols have helped electorates to vote for their flag bearers in more than a few general elections since 1992.

2.5 The Symbolism in Europe and Other Parts of the World

This part of the dissertation discusses the views of various learned authors in relation to the allegory of symbols worldwide. It also discusses the demonstration of the adoption of the symbols in general and narrowed down to the Ghanaian Symbols and Colours.

According to Heller (2000), History has demonstrated that many people considered the Swastika a good luck charm. The swastika is an ancient symbol present in numerous and diverse cultures around the world, including the cultures of India in Asia, the Middle East, Europe and North America. Nevertheless, in 1920, the Nazi Party of Germany adopted it as its symbol. Today, the swastika is one ranked as one of the most hated symbols in history. In effect, the meaning of a symbol determines the attitude people have towards it.

In defining a symbol, the Brainy Dictionary (2007), says, "A visible sign or representation of an idea; anything which suggests an idea or quality, or another thing, as by resemblance or by convention; an emblem; a representation, a type; a figure." An idea is an image of an external object formed by the mind. It is a notion, thought, impression of intellectual action and imagination.

A common way of showing something as a symbol is a matter of changing sensory data into meaningful mental images. For example, the lion by its nature is a ferocious, fearful, strong animal, whose resentment will be dangerous if aroused. It represents a symbol of majesty, strength, military might and deathless courage. When referred to as "the king of the beasts", it stands for kingly power

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and might. However, a symbol being referred to as a sign here may not be most appropriate. Lansing (1976:89), in his view retorted that, "symbols are different signs. Signs merely point or call attention to something in the past, the present, or the future. All animals including man use such signs, but human beings are the only animals that make symbols."

In citing Lansing (1976), a cough for example, maybe a sign of cold; it points toward the possible existence of cold. Thus the mind is captured in accepting ideas that influence behaviour. The lower animals depend so much on signs to survive while man with a symbol-making tendency, consciously or unconsciously manipulates objects into symbolic forms.

In transforming images into symbols, Jung (1964), noted that, man endows them with great psychological importance and expresses them in both religion and visual art. Psychologically, the symbols pervade the entire fabric of human emotions. Adams (1994:18) lists them as "pleasure, fright, amusement, even avondara". In religion, the cross for example is a symbol of Christianity. Therefore, it is displayed on the flag of many Christian nations. Generally, the cross symbolizes faith, Christianity and service in the crusades. Muslims use the crescent moon and star as a symbol of peace and life. When used on flags they expressed unity. In terms of art, as far as prehistory, men painted carved or modelled images of animals and human figure-symbols on stone, bone and clay. The female figures were thought to be fertility symbols due to the large breasts and buttocks they possess, for example, the Venus of Wellendorf on stone. The animal figures were used for fertility and hunting rituals. In a period dominated by

realism and impressionism symbolist paintings reflected a given demand for spiritual, emotional and personal approaches in art.

Jung (1964:88) again opines that, "the meaning of a symbol is determined by the subject using it, so sheep can be a symbol of humility in one culture and a symbol of stupidity in another." The person or group of persons and the culture can be said to account for the remaining of the single symbol. Many cultures may use the same symbols but the symbols may represent different things. For example, the colour red may symbolize violence, war or warning against danger as indicated on the Colour Symbolism Chart (Table 4.12.1). However, when related to other Cultures, it has different meaning. In China, red represents marriage as showcased on Colour and their Cultural Symbolism worldwide (Table 2.9.1), among the American Indians; it stands for East, while it symbolizes life in the Shinto religion of Japan, and law schools in France.

In conclusion, it is obvious from the above text that many nations used colours for different purposes. There are however a few cultures in the world which have similar meanings like that of their Ghanaian counterparts.

2.6 Political Party Flags with Symbols and Colours

This part of the dissertation discusses the ideas of various learned authors with regards to the Political Party Flags with Symbols and Colours worldwide. It also throws more light on the symbolism in general and narrowed down to the Ghanaian Political Parties' Symbols and Colours.

The World Book Encyclopaedia (1996:193) reveals that "flag symbols often reflect historical events." This assertion is worth considering in the case of not only flags but also objects such as the party flags. Certain events or happenings in the past might have necessitated the use of particular symbols by most Political Parties in Ghana. In citing an example of flags, the Australian flag supposedly dates from an event in 1911. This happened during the third crusade of military expedition attempting to regain the Holy Land from the Muslims. In the process, Duke Leopard V was hurt and in removing his cloak after battle, he found that his belt had kept a band of the cloth white. From then on he used a flag with white stripe across it. Australians then adopted this design in 1999.

Again Denmark's national flag- a white cross on red –is said to have originated more than 750 years ago. According to tradition, Valdemar the victorious King of Denmark saw a white cross in the red sky just before he won a battle in 1219.

Even though these are examples from other countries they can be linked to the selected political parties in Ghana. For instance, the ruling party originally adopted the umbrella covering the map of Ghana. After merger with small parties such as the Egle Party and the Front Party, the NDC party used the umbrella with the eagle's head on top of it and had it registered with the Electoral Commission of Ghana. Since then the NDC party's symbol had remained unchanged.

The NPP adopted a female elephant as the party symbol in 1992 when the founding fathers such as Prof. Adu Boahen, Edward Kode Gumah, Mr B J da Rocha and Mr. J. A Kufour formed the party and registered it with the Electoral

Commission of Ghana. The Convention Peoples' Party also chose the cock as its political party symbol and had it registered with the EC as far back as 1992. Last but not the least, is the Peoples' National Convention which adopted the coconut palm tree as the party's symbol.

These selected parties use their parties' flags in all their party activities in many parts of the country. Albeit, the symbols and colours in the parties' flags are not the same, most often the sizes and functions of the party flags are almost similar. The party flags are hanged in front of party headquarters, regional and constituency offices. They are sometimes used to inform well meaning party members about an impending activity. In similar discourse, Sarpong (1974:106-107) outlined three major characteristics of symbols. He says, "They give information about happenings of the past, present and the future. A symbol generally stands for some abstract ideas. What is expressed in symbols must be thought to be worth saying. What is symbolized is something of value." Symbols have turned out to be interwoven with history and life. Symbols help one to refer to an event if it is not present. In support of the second characteristics, Sarpong (1974:106) further noted that, "what are symbolized in various ways in various societies are such abstract notions as power, wisdom, humility, purity, prudence and group solidarity," These notions are impossible to express directly. In understanding them, one needs to brainstorm and fish out the real facts being expressed. Charpman (1978:193) also believes that pre-adolescent children (9-11yrs) have a keen interest in symbolism, secret codes, disguised or hidden meanings.

It is appropriate to refer to abstract ideas as symbols of secret codes, disguised or hidden meanings. These terms bring to the fore the fact that symbols cannot just be perceived and understood on the surface value. They have deeper understanding and value. In this wise, certain symbols for instance, an open book may be regarded as only knowledge, but in reality, it symbolizes the human brain's endless capacity to receive knowledge. This idea is very vital to the discourse on political party symbols and colours. The third characteristic as enumerated by Sarpong (1974) highlighted on the attitude of people towards symbols.

Therefore, symbols are always charged with strong feelings and are identified with a principle of behaviour. In a way the symbol in question becomes an object of veneration.

2.7 Purpose for the Creation of Political Party Symbols in Ghana

This section of the literature talks about the reasons for the formation or conception of political parties symbols, their qualities and their usage to the electorates. These symbols together with their symbolism are therefore considered general in meaning. For the purposes of this study only the familiar and relevant symbols with their meanings have been discussed.

Sarpong (1974:106) further in a submission on the motive behind symbolic relationships says, "one may have to consider the symbols nature, its daily or ritual usage, its name, its location, its equivalence, or its opposite" The nature of a

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symbol signifies its characteristics already enumerated by Sarpong earlier on. Thus, symbols give information, stand for abstract ideas and have values. The usage deals with the purpose to which a particular symbol is put.

For the purpose of identification, recognition, relationship and connection, a symbol is assigned a name. These qualities make a symbol significant. Its location helps one to discover the origin while the similarity and differences in relation to other symbols are also evident. Gyekye (1996:127) refers to symbolism as being, "a potent medium of artistic production, expression, or appreciation, meanings and ideas were given expression through symbolic art." In practice symbols should be made to possess the above characteristics. Making of symbols is purely an artwork whether produced by an artist or non-artist. It involves creativity in transforming emotions and concepts into art forms, so that all the qualities we see and perceive in terms of beauty can be made manifest. Any artwork for that matter, a symbol must be aesthetically appealing, meaningful and have a reason for being created. In Dzobo's (1992:86) submission on the image of man in Africa he listed some general uses of symbols.

These symbols are used to communicate complex knowledge, abstract truths and ideas about life and its meaning. A symbol is a vehicle for the conception of an object, enabling us to conceive or form a view of an object; it calls for mental images.

The first use goes further to strengthen the point made by Sarpong and Charpman on symbols being abstract on ideas. The understanding in this context may be

impossible if the symbolic significance is neglected. The mind plays a major role in forming objects as symbols. However, the experience acquired through seeing, aids the mental representation of images. Plato, cited in Wildenhain (1986:14), assets that "the inner eye is more important than ten thousand real eyes, for only through this can the truth be seen. The soul has an eye and it is directed towards the eternal forms" The soul here refers to the mind. Seeing with the soul's eye or mind's eye is the ability of the mind to perceive images in the unseen world, which is otherwise referred to as truth. The object that is formed with the inner eye or mind represents the symbol. The quality of the revelation of images in the mind is imagination. To imagine is to create in the mind objects or situation yet to be experienced. It becomes a reality when the ideas evolved in the mind become artistic expression.

Furthermore, on the uses of symbols, the World Book Encyclopaedia (1996:1065) outlined three vital points. Individuals, notions and organizations use symbols every day. Many political parties use symbols and colours for identification. For example, in USA, the donkey symbolizes the Democratic Party and an elephant represents the republic party as illustrated on symbolism of selected animals in Ghana on the latter part of this Chapter. Most religions use symbols to represent their beliefs. The Star of David represents Jewish teachings. In this context, symbols are used in daily life and are not limited to few persons. They also serve as identification marks and cause people to have confidence in their existence. In addition to this, Microsoft Encarta Encyclopaedia (2003) the online edition also reveals that, "in human history, symbols have been used to express ideas,

communicate meanings and convey emotion" Symbols can be said to be tools of communication or means of carrying message across.

Among the oldest and most basic inventions are symbols. Jung (1964:257) classified symbols as follows: "Natural objects- stones, plants, animals, men, mountains and valleys, sun and moon, wind, water and fire. Man made things- cars, boats, houses etc; Abstract forms – numbers or the triangle, the square and the circle, etc."

Almost everything can be a symbol. Symbols stand for other than their intrinsic value. For example, while there is nothing intrinsically dangerous about colour red, it has become a symbol for danger in a number of cultures. Burke, www.fleurdelis.com(2003) and Armorial Gold Symbolism Library www.herldryclipart.com (2004) suggests some common symbols and their symbolisms. The descriptions and the meanings are from a variety of interest sources as indicated above. The most acceptable meanings are given, but scholars vary in their opinions concerning the reliability of any commonly held historic meanings.

Therefore, it should be noted that what might be acceptable in one society might not be in a number of societies such as Ghana.

2.8 Aesthetics in Ghanaian Political Parties' Symbols and Colours

This aspect of aesthetics is vital to the study. It discusses briefly historical development of Aesthetics in common. It also describes aesthetically the various selected political parties symbols and colours and how they appeal to the Ghanaian general public.

According to Ersner (2004), Aesthetics deals with beauty, art, enjoyment, sensory-emotional values, perception, and matters of taste and sentiment. The term "aesthetics" was coined from the German word *Æsthetik* (modern spelling *Ästhetik*) by Alexander Baumgarten in 1735. It was derived from the Greek *αἰσθητικός* (*aisthetikos*, meaning "esthetic, sensitive, sentient"), which in turn was derived from *αἰσθάνομαι* (*aisthanomai*, meaning "I perceive, feel, sense"). Aesthetics is a branch of philosophy. A reaction of something perceived with the eye. To the researcher, the concept of beauty is relative. This is because individuals have a way of appreciating nature. Political faithfuls have means of appreciating their party symbols and colours. Perception is about taste, feelings and the like. However, for the purpose of this study, the researcher has limited his focus on those areas that have bearings on the research.

According to the Encarta Encyclopaedia (2008), Aesthetics (also spelled æsthetics or esthetics) is a branch of philosophy dealing with the nature of beauty, art, and taste, and with the creation and appreciation of beauty. It is more scientifically defined as the study of sensory or sensory-emotional values, sometimes called judgments of sentiment and taste. More broadly, scholars in the field define

aesthetics as "critical reflection on art, culture and nature." Aesthetics is a sub discipline of axiology, a branch of philosophy, and is closely associated with the philosophy of art. Aesthetics studies new ways of seeing and of perceiving the world. However in the light of this research, the researcher sees aesthetics as a branch of philosophy that deals with the beauty of Ghanaian Political Parties symbols and colours.

From the researcher's point of view, the aesthetics of red colours by the selected political parties for the study leaves much to be desired. The red colours are not of the same brightness. Their intensity varies from one party to the other. Even though, philosophically the colours do not mean the same thing. Moreover, the colour blue as used by the NPP is however colourful and attractive. The colour green by the NDC on the other hand is better looking than that of the CPP and PNC. This means that the CPP and PNC in future can vary, adopt and use an eye catching shade or tint of green to make their colours much more interesting. Furthermore, black is used by NDC only. It is intense and powerful in design. Therefore, inclusion in the new NDC's flag has reduced. Nevertheless, this has made the flag good-looking. White by its nature is also a powerful colour. It is used by the political parties being studied. Visually, it appears to be striking in all the parties' flags. Its combination with other colours by the various parties looks aesthetically pleasant.

Finally, in conclusion, aesthetics in the symbols and colours play major role in the political landscape of Ghana. The taste of beauty of Ghana in the political parties' symbols and colours are enhanced by the presence of aesthetics.

2.9 Colour Symbolism by Culture

Table 2.9.1 below contains data on the cultural symbolism of various colours in some countries worldwide. It shows the cultural impact of those countries and its relationship with Ghanaian political parties' symbols and colours.

Table 2.9.1 Colour and their Cultural Symbolism Worldwide

	Colour	Cultural Significance
1.	Red	**China** – symbol of celebration and luck, used in many cultural ceremonies that range from funerals to weddings. **India** – colour of purity (used in wedding outfits). **United States of America** – Christmas colour when combined with green, Valentine's Day when combined with pink, indicates stop (danger) at traffic lights. **Eastern cultures** – signifies joy when combined with white. **Ghana** – Signifies danger, blood, dissatisfaction, national anger, fire.
2	Blue	**Ghana** – blessing, peace, calm, love **China** – associated with immortality **Colombia** – associated with soap. **Hindus** – the colour of Krishna **Jews** – holiness **Middle East** – protective colour. Note: Blue is often considered to be the safest global colour
3.	Green	**Ghana** – virginity, abundance, purity, goodness **China** – studies indicate this is not a good colour choice for packaging, green hats mean a man's wife is cheating on him. **France** – studies indicate this is not a good colour choice for packaging. **India** – the colour of Islam **Ireland** – religious significance (Catholic) Some tropical countries – associated with danger **United States of America**– indicates go (safe) at traffic lights, environmental awareness, St. Patrick's Day, Christmas colour (red and green).

Source: Empower-yourself-with-colour-psychology.com (2010)

2.10 Colours of Political Parties in other parts of the World

Generally speaking, all over the world political parties associate themselves with colours, primarily for identification purposes, especially for voter recognition during elections. Symbols and colours can be very imperative when the overall electorate is semi-literate and illiterate.

In the United States the two major political parties use the national colours — red, white, and blue. Historically, the only common situation in which it has been necessary to assign a single colour to a party has been in the production of political maps in graphical displays of election results. In the words of Ninsin (2009), in such cases, there had been no consistent association of particular parties with particular colours. In the weeks following the 2000 election, however, there arose the terminology of red states and blue states, in which the conservative Republican Party was associated with red and the liberal Democratic Party with blue. Political observers latched on to this association, which resulted from the use of red for Republican victories and blue for Democratic victories on the display map of a television network.

In 2004, the association was mostly kept. However, maps for presidential elections produced by the U.S. government use red for Democrats and blue for Republicans. In September 2010, the Democratic Party officially adopted an all-blue logo. Around the same time, the official Republican website began using a red logo. This association has potential to confuse foreign observers in that, as described above, red is traditionally a left-wing colour, while blue is typically

associated with right-wing politics. There is some historical use of blue for Democrats and red for Republicans. In the late 19th century and early 20th century, Texas county election boards used colour coding to help Spanish speakers and illiterates identify the parties. However, this system was not applied consistently in Texas and was not picked up on a national level; for instance, in 1888, Grover Cleveland and Benjamin Harrison used maps that coded blue for the Republicans, the colour Cleveland perceived to represent the Union and "Lincoln's Party" and red for the Democrats.

According to Political Colour- the free Encyclopaedia (2003), Red usually signifies leftist, communist or socialist parties. Conservative parties generally use blue or black. Yellow is often used for libertarianism or classical liberalism. Black is generally associated with fascist parties, going back to Ben Mussolini's black shirts, but also with Anarchism.

BLUE flag representing the TORIES PARTY-1754

ORANGE flag representing the WHIGS PARTY-1754

Plate 1- Tories and Whigs Parties in Great Britain

Source: Political Colour- Wikipedia the free Encyclopaedia (2003)

Hogarth's *The Polling*, depicting a 1754 election to the British parliament, includes a blue flag representing the TORIES and an orange flag representing the WHIGS as shown in the plate1 above. Similarly, these had been the trend in Ghana and for that matter Africa where the United Gold Coast Convention Party and many others used symbols to represent their various parties in the mid 20th century. This denotes clearly that political party flags have been used since the 18th century and beyond.

According to Encarta (2006), Black is primarily associated with anarchism. In Germany and Austria, black is the colour historically associated with Christian Democrats. Black is sometimes associated with fascism. In the Islamic world, black flags (often with a white shahadah) are sometimes used by Islamist groups. Black was the colour of the Abbasid caliphate. However, the only political party which uses black colour as part of its flag is the National Democratic Congress of Ghana.

Blue, particularly dark blue, is often associated with Conservative parties, originating from its use by that party of the United Kingdom. The field of the flag of the United Nations is light blue (azure), chosen to represent peace and hope. It has given rise to the term **blue washing.** In the United States, since the year 2000, the mass media have associated blue with the Democratic Party. In 2010, the party unveiled a blue official logo. In Ghana blue colour is officially used by New Patriotic Party (NPP).

Green is the colour for green parties worldwide. Sea green was used as a symbol by members of the Levellers in 17th century Britain; for this reason, it is occasionally used to represent radical liberalism or libertarianism. Irish Nationalist and Irish Republican movements have used the colour green. Green has sometimes also been linked to agrarian movements, such as the Populist Party in the US between 1850 and 1890, and the modern day Nordic Agrarian parties. Green, considered the holy colour of Islam, is also used by some Islamists, such as Hamas. Many political parties in Ghana make use of the green colour. They include the incumbent party NDC and the minor parties such as CPP and PNC.

Red is traditionally associated with socialism and communism. In Europe and Latin America, red is associated with parties of social democracy, and often their allies within the Labour movement. In the United States, since the year 2000, the mass media have associated it with the Republican Party. Since at least 2010, the party has adopted an all red logo. However, red is used by NPP, NDC, PNC and CPP.

White has been linked to pacifism (as in the surrender flag) and to independent politicians such as Martin Bell. Historically, it was associated with support for absolutist monarchists, first for supporters of the Bourbon dynasty of France, because it was the dynasty's colour. Later it was used by the Czarist Whites in the Russian Revolution of 1917, because their purpose was similar. In the civil war following the independence of Finland in 1917, white was used by the

conservative and democratic forces which stood against the socialist red forces. Similarly in Ghana NDC, NPP, CPP, PNC are few of the registered political parties which use the colour white. In Italy a red cross on a white field stands for Catholic parties.

2.11 Symbolism of selected Animals in Ghana

According to Amenuke (1989), the following selected animals will help appreciate why some political parties in Ghana chose animals as symbols to represent their political parties. Furthermore, in future there could be a new party that may wish to adopt and use any of the following as a party identity symbol.

- **Antelope-** Represents action, agility, sacrifice, and a very worthy guardian that is not easily provoked but be fierce when challenged.

- **Ass**- Patience and humility

- **Bear**- It represents vigilance and self-sacrifice. In Christianity, it represents chastity and the willingness to sacrifice.

- **Bee**-It denotes a well-governed industry, resurrection

- **Bull**- valour, bravery, generosity.

- **Butterfly**-It represents frivolity, psyche or soul and freedom

- **Cat**- It represents liberty, vigilance, watchfulness, always ready to fight.

- **Cow**- A symbol of fertility, symbol of goodness that nourishes anything

- **Cockerel**- symbolises pride, honesty, courage, vigilance, arrogance, strength, watchfulness and flamboyance.

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- **Crab**- Symbolizes force and energy expressed through emotions and imagination and a desire to store memories and possessions.

- **Deer**- It symbolizes peace and harmony; one that will not fight unless provoked.

- **Dove**- A symbol of innocence, greatness and affection; loving, constancy and peace.

- **Eagle**- Persons of noble nature, strength , bravery alertness or one who is highly spirited, ingenious, quick-witted and judicious; "true magnimity and strength of mind". If wings are displayed it signifies protection.

- **Elephant**-It symbolizes greatness, wit, longevity happiness, royalty, good luck and ambition. Elephants are the bearers of kings and queens and so symbol of royalty, prosperity, temperance, dignity and power.

- **Fish**- A true generous mind virtuous for itself not because of it heritage.

- **Fox**- One who will use all that he may possess of sagacity, wit or wisdom in his own defence.

- **Grasshopper**-It denotes nobility and wisdom

- **Hawk**- One who does not rest until objective is achieved.

- **Horse**- Viewed as the symbol of strength, vitality and lust. It is a symbol for loyalty and devotion, such as the faith it has with its master, and it also represents the warrior spirit, bravery and courage

- **Leopard**- Valiant and hardly warrior. It enterprises hazardous things by force and courage.

- **Lion**- An emblem of majesty, strength and justice, ferocity, valour, deathless courage

- **Ox**- Valour and generosity

- **Parrot**- It symbolizes wisdom and good counsel.

- **Pig**- It symbolizes fertility

- **Porcupine**- A symbol of invincibility

- **Ram**-It symbolises authority

- **Scorpion-** A symbol of guardian spirit, noted symbol of wisdom, cunning and sagacity.

- **Spider**- A symbol of tenacity of purpose, wisdom and labour.

- **Tiger**- It is symbol of royalty, power and fearlessness

- **Turkey**- A symbol of pride and of distinction.

In concluding the researcher believes that the inclusion of some of these animals in the selected political party symbolism in Ghana help electorates to identify one party from the other. The selected political parties have chosen any of these animals as symbols to represent their parties as an identification mark to the illustration.

2.12 Symbolism of Selected Shapes in Ghana

The researcher looks at the role of shapes and their relevance to the various political parties' symbols and colours. This will enable readers appreciate reasons why all the selected political parties have incorporated different shapes in their identification marks.

Shapes cannot be ignored in this dissertation since they are the embodiment upon which the symbols are created and used by many political parties worldwide. According to Amenuke *etal*.(1989), a shape can be defined as an area having specific character, which is defined by contour, or by a content of colour, value, or texture with a surrounding area. Shape may be regular or irregular. The following shapes will be looked at: circle and rectangle or square.

2.12.1 Circle- In Ghanaian traditional societies, the circle is often used to symbolize the presence and power of God. Amenuke *etal.,* (1989) further states that it signifies purity and holiness. The Circle also suggests vastness, eternity, perfection and equality. In the case of this dissertation, two political parties have used the circle as part of their designs. They include NPP and PNC. The circle together with other shapes such as square and rectangle are incorporated in the designs.

2.12.2 Rectangle or Square- Amenuke (1989), describes the square or rectangle which stands for sanctity (purity) in the male as well as God's influence on society. Rectangles also stand for stability, strength and unity.

In the political landscape of Ghana, the square shape has been used by both the NPP and the NDC as part of their logo or design. This shows clearly the male or men dominance in those parties. On the other hand the circle around the elephant and the coconut is an indication of the presence of power of GOD in the NPP and PNC. Even though that of the NDC and CPP logos are not clearly demarcated like NPP and PNC, the irregular shapes have been included in the umbrella for the NDC and the cockerel for the CPP.

In conclusion shapes form part of Political Parties' symbols and colours to portray messages to the electorates in Ghana. Therefore most political parties in Ghana cannot do without basic shapes and their significance.

2.13 Symbolism of Ghanaian Political Party Colour

From observations and opinion of the researcher, during election year paraphernalia with party symbols and colours dominate many streets of major cities in Ghana including Kumasi, Accra, Takoradi, Koforidua, Sunyani, Cape Coast, Ho, Wa, Bolgatanga and Tamale. On the paraphernalia are symbols such as umbrella, elephant, cock and coconut and colours such as red, blue, green, white, and black. These symbols are made up of animals (both realistic and abstract) and

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natural objects (realistic, abstract or sometimes, semi-abstract). These symbols are incorporated with colours to represent a particular party.

The values and meanings of Ghanaian colours play a major role which is linked to most Ghanaian societies. Whereas western concepts of colour are based on scientific principles, that of Ghanaian concepts vary considerably. According to Maund (1995), scientifically, the source of colour is light. Colour is seen when there is light, either natural or artificial. It is very intense under strong bright sunlight. Colour is more than just something to make our lives become really great and different, but there is a viewpoint behind such a matter. Colour is symbolic and sometimes becomes a representation of party's idea. It can also be used to recognize the personality.

In discussing further about colour symbolism, many people have been familiar with the fact that colour becomes the subject of philosophical meditation. Since the ancient times, people believe in such thing. They claim colour as carrying definite information and was widely used in folk arts in many parts of Africa. Colour has been the symbol of four cardinal points. In this case, according to McCoy (2006), white colour symbolizes north, brown symbolizes south, yellow symbolizes east, and blue is a symbol for west.

Besides, in the western world, the colour symbolism can be found in seasons. McCoy (2006), states that the spring season is symbolized by white-pink-green, while dark green symbolizes summer. Autumn comes with yellow-orange-golden as the symbols. White is seen as a symbol for winter. However in the opinion of

the researcher, sometimes, human mind can be read through colour as well. People will agree to say white colour as a symbol for both peace and calmness as in the case of many parts of Ghana. White cloth is worn on joyous occasions such as wedding, engagement, and naming ceremonies. Furthermore, when white is used for funeral, it carries the same joyous and victorious meaning. White and black is used to mourn the death by the Akan people in Ghana. The dark blue colour is a symbol for dialogue, and red becomes the eternal symbol of love.

The first of these formulations of the objection opens the way for a modification of the physicists' position on colour, as expressed by and Locke (2006). It construes the natural/folk concept of colour in such a way that colours are taken to be perceiver-independent, intrinsic, qualitative features of physical surfaces, volumes and other physical entities such as skies, rainbows and flames. This is the kind of colour that our visual experiences derive from objects. To Descartes-Locke (2006) position can be reframed so as to adopt this formulation of the folk concept, and to argue that no instances of this concept are physically actualised. According to this way of thinking, Descartes and Locke were right that given the natural (naive, pre-reflective) concept of colour, it can conclude that, in this sense, objects do not have colours. It should not be described as 'colour as it is in experience'.

There may very well be a coherent notion of 'colour-as-it-is-in-experience' or 'colour as a subjective quality', but that notion is not the natural concept of colour. The natural concept is more plausibly construed as a concept of a certain kind of property: it is a perceiver-independent, intrinsic, qualitative feature of physical surfaces (i.e. it is not a dispositional property either to affect light or to appear to observers). This re-formulation of the Locke (2006) view may be described as the Illusion Theory of Colours.

It is possible, moreover, to specify the natural concept in more detail: to be red is to have a certain feature, one that satisfies a range of conditions. A condition that many Ghanaian electorates can benefits from. One such condition is that colours together form a system of qualitative features, which resemble and differ from each other in systematic ways. A second condition is that the colour has a causal role to play in the visual identification or recognition of the colour. This kind of visual identification enables many electorates to identify one party from the other as in the case of the colours of NDC, NPP, CPP and PNC. They all have a common red colour of different shades and tints in addition to other colours.

Given that colours can be specified as properties of this kind, it is then possible to argue that there are no actual properties that satisfy all the conditions set down. Accordingly, those in the Locke (2006) tradition who emphasize the need for a distinction between colour-as-in-physical-objects and colour-as-in-experience are best interpreted as thinking that there is no physical feature in physical objects that satisfies all the requirements (that serves all the required roles) of colour, as it

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is naturally conceived. This reconstruction of the Locke preserves the other element of that position, namely that the right way to think of colours is as mind-dependent dispositional properties. This is the best way it is claimed, to make sense of colours, taken to be properties of physical bodies.

Clearly those in the Locke tradition make two substantial claims. One concerns the character of the ordinary, naive, pre-reflective concept of colour; the other is a proposal, of what form our colour concepts should take, for scientific and metaphysical purposes, i.e., if we want to think clearly and scientifically about colours. The proposal is that colour, thought of as a property that physical objects possess, should be thought of as dispositional property: a power to induce experiences of colour, in normal perceivers, in the right kind of circumstances that assist many electorates to decide on the ballot papers in any form of elections in the country.

2.14 The Aim of Symbolism of Theories of Colour

To assess the rival claims about the status of colour, the researcher need to clarify what the aim of a philosophical theory of colour should be. Discussions of colour are sometimes framed in terms of answering such questions as "what is the nature of colour?" "What is colour essentially?" "What is the essence of colour?" Sometimes, they are framed in terms of answering the question of what kind of understanding a person must have in order to understand colour concepts or to be

able to use colour terms with understanding. Here we are asking a question about colour concepts and it will be important to clarify first, whether the concepts in question are concepts of natural language, or technical concepts introduced for scientific or industrial purposes, and then with respect to both, whether there are different kinds of concepts.

In the instance of Ghanaian traditions or culture there no propounded Ghanaian theories of colour. These supposed propounded Ghanaian theories have guided several Ghanaian societies to date. The concepts of these Ghanaian theories are much more relevant to the people than the scientific or industrial purposes as pertained elsewhere.

On the face of it, there are two different exercises here: identifying the nature of colours, i.e., what colours are essentially; and specifying what the concept of colour is. It seems that one exercise requires looking at the world and the other looking at the thinkers. However, both exercises would seem to be an integral part of any symbolism theory of colour. For there appear to be two prominent facts about colours that any theory would need to respect: (1) that colours are properties in the world (i.e., properties of physical objects), to which one's colour vision is sensitive; (2) that colours are qualities that perceptual experience represent (or presents) objects as having. At least, if any theory denies that these are facts about colours, then an extremely good explanation is called for. One theory that comes close to denying that the first is a fact is the Locke tradition.

This theory is more subtle, however, than this would suggest. It draws a distinction between two concepts or senses of colour.

In one sense objects do have colours but this is not the sense in which objects are represented as having colours; while in the other sense, objects are represented as having colours, but these are not properties which objects actually have. The Ghanaian philosophical approach and understanding of the concepts or ideas of the colours are attributed to nature and not the physical attributes of the objects therein. These facts can be observed in every ethnic group in Ghana hence in political parties.

2.15 Colour Blindness of Ghanaian Electorates

In Ghanaian Politics, colour blindness occurs when many electorates are unable to identify their party's colours from another with same party colours but with varied arrangements and designs. According to Electoral Commission (2009), in the last 2008 general elections in Ghana, as many as over two hundred thousand (200,000) cast votes were rejected. These were as result of many factors of which probably colour blindness (improper identification of presidential aspirants with party symbols and colours on the ballot papers) could have been one of them. Even though there might be commonality in terms of some colours their designs varied considerably. According to the EC, the rejected papers could have gone to either side of the two most dominant political parties and avoided any run-off

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during the last general elections if most electorates had cast their votes properly against their flag bearers. There might also be few electorates with vision challenges but that are minimal the source added.

According to the Concise Oxford England Dictionary (2009), colour blind simply means unable to distinguish certain colours. Morton (1995) also defines Colour blindness as an inaccurate term for a lack of perceptual sensitivity to certain colours. Absolute colour blindness is almost unknown, but in very rare cases, total colour blindness occurs. Colour blindness can happen in one of two ways:

1. **Typical:** Complete inability to discriminate between any colour variations, which are usually, associated with other severe vision impairments.
2. **Atypical:** The ability to only see very clear colours.

Affecting most electorates (both men and women) at a percentage the researcher cannot disclose for lack of evidence, the main form of colour blindness is the inability to distinguish red from green and other forms of colours. This means that people affected do not see the colours red and green the same way as others. The cause of this is due to the red or green photoreceptors working. This normally happens when a particular party counts its electoral misfortunes. Many ballots papers are rejected citing improper casting of vote to the right candidates which result in electoral problems and challenges if various political party polling agents do not agree to disagree or disagree to agree. It is believed many Ghanaian electorates are unable to cast their vote properly to their respective aspirants as a result of colour blindness and inability to identify with party symbols.

The researcher argues that according to our everyday experience, many things are coloured. Roses are red and violets are blue. On the other hand, according to physical science, roses and violets are composed of colourless particles (or at any rate, if not particles, something equally colourless). These two pictures of the world do not seem to be obviously compatible, and indeed many have found them to be plainly incompatible. Galileo, for example, thought that physical science had shown that objects are not really coloured, but instead are "in the mind". Philosophical theories of colour since the scientific revolution have attempted either to reconcile the two pictures, or else to explain why one of them should be rejected.

Until recently, philosophers drew most of their data about colour and colour perception from their own experience of colour. Although personal experience is a valuable source, in fact a good deal of information relevant to abstract philosophical questions about colour and the world as revealed by science is to be found in the work of colour scientists. Many contemporary philosophers take the physical, biological, *Encyclopedia of Cognitive Science* and behavioural sciences to place serious constraints on philosophical theories of colour.

2.16 Colour Matters and Symbolism

According to McCoy (2006), although colour is of interest in its own right, in symbolism it mainly serves as a tractable example that can be used to investigate problems of more general scope. One reason why colour is particularly suitable for these purposes is that a great deal is known about the relevant physical

properties of objects, and the way in which colour information is extracted and processed. Hence, its symbolic meanings are of great importance.

One of these more general problems concerns the relation between appearance and reality—whether, or to what extent, the world is as it appears. This problem may be investigated in a reasonably manageable way by just restricting attention to a specific instance of it, namely the problem of colour realism which is in connection with symbolic values.

There are a number of other philosophical problems that can be usefully addressed by focusing (not necessarily exclusively) on colour. Examples include many central issues in the symbolism of perception: how to distinguish the various sensory modalities; the relationship between perception, thought, and action; and whether people see objects like lemons "directly", as opposed to seeing them via the awareness of mental intermediaries. And the famous "inverted spectrum" thought experiment, which supposes (waiving some qualifications) that objects that look green to me look red to you, and vice versa, has been used to illuminate a variety of philosophical topics from the nature of consciousness (Block 1990) to our knowledge of others' minds (Palmer 1999).

2.17 The Effects of Colour on the Vision of Ghanaian Electorates

According to Locke (2006), the human eye can see about 7,000,000 colours. Some of these are eyesores. Certain colours and colour relationships can be eye irritants, cause headaches, and wreak havoc with human vision. Other colours and

colour combinations are soothing. Consequently, the appropriate use of colour can maximize productivity, minimize visual fatigue, and relax the whole body.

According to Morton (2004) Colour conveys meanings in two primary ways - natural associations and psychological symbolism. Indeed, this is not mind control. The truth of the matter is that people are comfortable when colours remind them of similar things. For example, a soft shade of blue triggers associations with the sky and a psychological sense of calm. Successful design requires an awareness of how and why colours communicate meaning. The source of these meanings can be quite conspicuous, such as those found in nature - red is the colour of blazing fire and blood, blue the colour of cooling waters and the sky. Other meanings may be more complex and not universal.

As a starting point, the communicative properties of a colour can be defined by two categories: natural associations and psychological (or cultural) associations. National Association Occurrences of colours in nature are universal and timeless. For example, the fact that green is the colour of vegetation can be considered a universal and timeless association.

2.18 Colour and Brand Identity

According to Grill (2003), a University of Loyola, Maryland study recently found the following points so far as colour and brand identity are concerned:

1. Colour increases brand recognition by up to 80%

2. Heinz Colour influences brand identity in a variety of ways. Consider the phenomenal success Heinz EZ Squirt Blastin' Green ketchup has had in the marketplace. More than 10 million bottles were sold in the first seven months following its introduction, with Heinz factories working 24 hours a day, seven days a week to keep up with demand. The result: $23 million in sales attributable to Heinz green ketchup (the highest sales increase in the brand's history) all because of a simple colour change.

3. Apple Computer brought colour into a marketplace where colour had not been seen before. By introducing the colourful iMacs, Apple was the first to say, "It doesn't have to be beige". The iMacs reinvigorated a brand that had suffered $1.8 billion of losses in two years. In the same way a political party can win more supporters into their folds when it is properly branded.

Therefore, political parties should from time to time rebrand themselves with party symbol and colours to attract more sympathizers unto their folds.

2.18.1 Colour Increases Memory of the Electorates

According to free Encyclopaedia (2006), if a picture is worth a thousand words, a picture with natural colours may be worth a million, memory-wise. Psychologists have documented that "living colour" does more than appeal to the senses. It also boosts memory for scenes in the natural world. By hanging an extra "tag" of data on visual scenes, colour helps electorates to

process and store images more efficiently than colourless scenes, and as a result to remember them better too. It helps them to recollect the images of the presidential and parliamentary candidates on the ballot paper as well.

2.18.2 Colour Informs Ghanaian Electorates

According to Locke (2006), Colour can improve readership by 40%, learning from 55 to 78% and comprehension by 73%. In Ghanaian politics, colours are used to educate political parties' activists of an impending meeting, bi-election, general elections and the likes. Colours can improve readership in many instances in the political landscape of Ghana. They also help many electorates to learn from their respective political parties' activities. Moreover, colours can enhance comprehension of party messages by party cronies to eschew chaos within a party.

2.18.3 Colour Attracts Attention of Ghanaian Electorates

In the words of Locke (2006) a black and white image may sustain interest for less than two-thirds a second, whereas a coloured image may hold the attention for two seconds or more. (A product has one-twentieth of a second to halt the customer's attention on a shelf or display.) People cannot process every object within view at one time. Therefore, colour can be used as a tool to emphasize or de-emphasize areas of interest to many electorates.

A Financial Institution used to rebrand the company for a new outlook. As a result, they began receiving more customers than before. This shows clearly the strong impact colours have on the electorates' sense of sight.

2.18.4 Colour and the Senses

In the Prehistoric era, the sense of sight became one of the most important source of input and means of survival. Furthermore, as hunters and gatherers in the early days of our evolution, people experienced a variety of colours and forms in the landscape. This has become part of our genetic code. In our current state of evolution, vision is the primary source for all our experiences. A cursory research shows that approximately 78% of what people understand through the senses is visual. Our nervous system requires input and stimulation. With respect to visual input, we become bored in the absence of a variety of colours and shapes. Consequently, colour addresses one of our basic neurological needs for stimulation.

2.18.5 Colour and Visual Experiences

"It is probably the expressive qualities (primarily of colour but also of shape) that spontaneously affect the passively receiving mind, whereas the tectonic structure of pattern (characteristic of shape, but found also in colour) engages the actively organizing mind."

2.19 Some Functions of Colour in Design

According to Design Fundamentals, colour in design can be used to convey moods, create images attract attention, and identify objects. When selecting colours for design, one needs to think about what the function of the colour is going to be and determine what is appropriate for the purpose.

  Colour can be used to:

1. Highlight important elements such as headlines and subheads of

2. Attract the eyes of people

3. Signal the reader where to look

4. Create an image or a mood

5. Tie a layout together

6. Organize and disseminate information to the general public

7. Group elements together or isolate them.

8. Provoke emotions of individuals or groups

 In the same manner, Ghanaian political parties' colours together with party symbols are used to:

1. Highlight important impending activity.

2. Attract the eye members and other sympathizers.

3. Signal the party members or the electorates where to look out for massive gathering

4. Create a sense of belonging or a lovely mood members always cherished to have.

5. Organize members for important agenda.

6. Group political members together or isolate themselves from non members.

7. Provoke emotions of opposing political parties especially in an election year.

Some people believe colour presents an image of impressive quality. Others also feel colour can assist in attracting new customers or sympathizers to a particular political party in Ghana. However, it is believed that some customers remember presentations and documents better when colour is used. Some individuals also believe colour makes them appear more successful. Some business associate or firms think colour gives them a competitive edge over their counterpart. Hence, the use of colour makes their business appear larger to clients.

2.20 The Psychology of Colour in relation to Ghanaian Political Parties

The psychology of colour and its relationship with the psychological meaning will enable readers appreciate a few reasons why the selected political parties exhibit some characters. In addition a table on psychology of colour has been attached to the texts.

2.20.1 Red

This colour is used by all the selected political parties in Ghana. It shows clearly the energy with which all these parties use to carry their messages to the electorate in the country. The passion however is a strong indication desire and love they have for the parties. The power and excitement with which these parties carry their activities across the length and breadth of the country reflect the manner in which party members carry themselves. These associations of psychology of red are interrelated.

2.20.2 Green

The NDC and PNC are the Political Parties in this dissertation which have the green colour in the party symbols. The harmony of ideas from members at the grassroots to the executives is paramount to the decision making of the party. Members in the parties agree to disagree or vice versa to vital issues related to them. It shows clear contentment on the party members.

2.20.3 Blue

The only selected party which uses blue colour is the NPP. The party believes they are trustworthy and honest and so the electorates should vote for them. More so, their integrity is at stake in terms of searching for power from the electorates and in governance.

2.20.4 White

Victory and holiness are the words being propagated by all the selected parties in their activities. The psychology of the colour white is shown in Table 2.24.6 below. They claim victory for every activity and all kinds of elections they compete among themselves. It is therefore not surprising that many political parties do not accept defect especially in a close contest.

2.20.5 Black

The NDC is the only political party that uses black. The party associate themselves with transitional messages. Politically, they move from one period to another as regards manifesto of the party. To the party, black represents national pride.

In concluding, political parties use colours in their activities bearing in mind the psychology of the various colours and how they conduct themselves before the electorates and the general public.

Table 2.20.6: The Psychology of Colour

The Psychology of Colour		
Colour		**Association**
1	**Red**	Energy, Passion, Power, Excitement
2	**Green**	Health, Regeneration, Contentment, Harmony
3	**Blue**	Honesty, Integrity, Trustworthiness
4	**Black**	Finality, Transitional colour
5	**White**	Victory, Holiness

Source: Empower-yourself-with-colour-psychology.com (2010)

2.21 The Ghanaian Electorates

This aspect of the dissertation looks at Electorates in general and narrows it down to the Ghanaian electorates.

In the view of Appadorai (2004), those who are qualified by the law of the state to elect members of the legislature form the electorate. He continues that there is no uniformity in modern states regarding the constitution of the electorates. According to Wikipedia dictionary, an electorate is not necessarily people who can vote, but the region in which they vote. The researcher agrees with the definition and adds that the country is split into different constituencies, each of

which has varied number of people in them, and these electorates vote for their preferred politician.

The broad distinction is between countries in which the right to vote is given to all adult citizens. To others in which the right to vote is restricted to adult only those who possess specified qualifications in respect of race, property or education. Indeed, in Britain, the USA, Canada, Australia, Germany, India, Russia are instances of the former; whereas South African of the latter.

In many parts of the world, those who cannot or those are obviously unfit to cast their vote (such as persons of unsound mind and criminals) are disenfranchised of which Ghana is of no exception. Appadorai (2004) argues that the point naturally arises as to the principle on which a country may divide in favour of adult or restricted suffrage; or having decided against adult suffrage, its ground for particular loud of restriction such as property, education, or sex.

Fortunately in Ghana this is not the case. It was widely held by theorists in the nineteenth century that every individual had 'the inalienable and sacred right' to participate in the formation of the law and that no one could be deprived of this upon any protest. The Declaration of the rights of man asserted; The law is an expression of the will of the community; all citizens have the right to conquer, either personally or by their representations in its formation.

However, it must be noted that the age at which a person is considered to be an adult for the purposes of voting varies from state to state. In Britain, USA and Russia it is eighteen years just like in Ghana. In Germany the age stands as

twenty, in India twenty-one, in Norway, twenty-three, in Denmark and Japan twenty-five. Hence, the impact of political party symbols and colours on electorates in other countries varies from one country to another. For instance, in most European countries, such as Germany, France, Great Britain, Sweden the use of symbols and colours is minimal in the 21st century as compared to many years ago. This can be linked to their high literacy rates in those countries than high illiteracy rates in Ghana. The same can be attributed to many countries in Asia, North and South Americans.

The researcher concludes that Ghanaian electorates should know the symbols and colours and what their party stands for in order to make an informed decision as the trend in other parts of the world differs.

CHAPTER THREE

METHODOLOGY

3.1 Overview

This chapter presents the research methods adopted and used in the study. It also gives detailed accounts of how the research methods were utilized in the study.

3.2 Research Design

The researcher employed Qualitative analysis which took the form of interpreting specialised views and content analysis of semi-structured interviews and documents from the archives of the parties. Quantitative analysis on the other hand took the form of descriptive statistics such as correlations, frequencies and percentages, supported with relevant tables as presented in Chapter 4.

1.2.1 Qualitative research method

The researcher exploited the primary data instrument in Qualitative Research. He employed mostly data gathering strategies used in the Qualitative Research including interviews (semi-structured) for focus political party executives, supporters and sympathisers, participant observation of political activities and archival research at the selected political parties' polling electoral areas. It was used because the most likely thing which appears in the main discussions in this dissertation is graphs containing data in the form of numbers and statistics. This method was used to describe and interpret conditions that currently exist, effects that are evident, trends that are developing and the perceptions by the targeted

respondents on the selected political parties' symbols and colours in Ghana and their impacts on the electorates. The qualitative data obtained from the study respondents have also been presented in numbers and percentages as displayed in Chapter 4.

1.2.2 Quantitative research method

Quantitative provides a quick, inexpensive, efficient and accurate means of assessing information from a targeted population (Zikmund, 1982). Delving into the minds of electorates to solicit information requires coming into contact with study respondents in one form or another. The researcher used tools such as questionnaire and survey to collect numerical or measurable data.

The qualitative research was used to classify features and to construct statistical models and figures to explain the observations of the political parties' symbols and colours.   Figures which appear in the data have been expressed in percentages. Graphs containing data in the form of numbers and statistics have provided on Chapter 4 to assist with the interpretation of the data gathered from the study respondents. In effect both methods were utilised.

3.3 Population for the study

With regards to the study area, the geographical location for the study was specifically based on the strong holds of the selected political parties in Ghana. A constituency each was randomly selected to represent each of the strong holds of the parties. It gives brief account on how members of the selected political parties

qualify to be part of the population. According to Nkpa (1997), a population refers to all elements in a well-defined collection on set of values. For instance, all the art schools in Ghana make up the population of art schools.

The entire population for the study is homogenous. This is because there are party supporters, party executive officers and party members and sympathisers in each of the selected political parties. For this reason, the population for the study includes members of the political parties, sympathizers of the various parties and political party leaders/ executives. The total population from the 28 polling electoral areas within the selected 4 constituencies is 982.

The study was conducted among the selected political parties which are also represented in the fifth parliament of Ghana under the fourth republic. They included New Patriotic Party, National Democratic Congress, Convention Peoples' Party and Peoples' National Convention. The main respondents the researcher contacted in the above parties were party executives, party members and sympathisers within the selected political parties. But for the purpose of this dissertation the researcher employed the use of the stratified homogenous sample. This is because all the selected political parties under study have (symbols and colours) as commonality among them.

3.3.1 Accessible Population

The smaller population is also the same as the Accessible population which ultimately represent the Sample Population. Target respondent is the audience that the researcher was looking for. Accessible is the audience a researcher has readily

available to "access". Since it is usually not possible to reach all the members of a target population (in this case party supporters and sympathisers), the researcher identify a portion of the population which is accessible.

The accessible population for the study is as follows: National Democratic Congress is 751, New Patriotic Party is 924, Convention Peoples Party is 462 and Peoples National Convention is 324 from 28 polling electoral areas within the 4 constituencies in the strong holds of the selected political parties as shown on Table 3.3.2

Table 3.3.2 Schematic Overview of the Stratified Sampling Design

Population Level	STRATUM (ST) 1 NDC	NDC supporters within the Ho Central constituency in the Volta Region.	751
	STRATUM (ST) 2 NPP	NPP supporters within the Subin constituency in the Ashanti Region.	924
	STRATUM (ST) 3 CPP	CPP supporters within the Jomoro constituency in the Western Region.	462
	STRATUM (ST) 4 PNC	PNC supporters within the Gambaga/Naleigu constituency of Northern Region.	324
Equalizations of Sampled Population	ST 1 + ST 2 + ST 3 + ST 4 751 924 462 324 = 2461		
Random Sample 40%	ST 1 + ST 2 + ST 3 + ST 4 751 924 462 324		
Total Randomized Stratified Sample	300 + 369 + 184 + 129 = 982		
Data Level	982		

The Schematic Overview of the Stratified Sampling Design employed in determining appropriate respondents for the study. It represents the strong holds of the selected political parties under study.

On the Population Level, Stratum (ST) 1 represents the strong holds of NDC supporters and sympathisers from 7 polling electoral areas in the Ho Central Constituency numbering seven hundred and fifty-one (751). Stratum (ST) 2 on the other hand represents the strong hold of the NPP in the Ashanti region. It denotes NPP supporters and sympathisers numbering nine hundred and twenty-four (924) also from 7 polling electoral areas within the Subin Constituency in the Ashanti region. Stratum (ST) 3 further shows supporters of the CPP at Jomoro in the Western region which happens to be their strong hold. It represents a total of 462 study respondents also from 7 polling electoral areas. Last but not least is on Stratum (ST) 4 which represents supporters and sympathisers of PNC's strong hold in the Northern region. It shows a total representative of three hundred and twenty-four respondents from 7 polling electoral areas. However, on the Equilization of Sampled Population all the four Strata were put together given a total of two thousand four hundred and sixty-one (2461) respondents from a total of 28 polling electoral areas.

According to Lee (1991), more than one-third of the total accessible population will give sample size to reflect truly the entire accessible population. Therefore, a percentage of forty (40%) was used to calculate Random Sample from each of the four Strata as shown on Table 3.4.3. Next is a total of Randomised Stratified Sample which gave three hundred (300) for NDC, three hundred and sixty (369) for the NPP, one hundred and eighty-four (184) for the CPP and one hundred and twenty nine (129) for the PNC. Finally, this gave a total of nine hundred and eighty-two (982) as the sample size (data level) to gather data from the study

respondents of the selected political parties based on the Schematic Overview of

the Stratified Sampling Design on the study in Table 3.3.2 above.
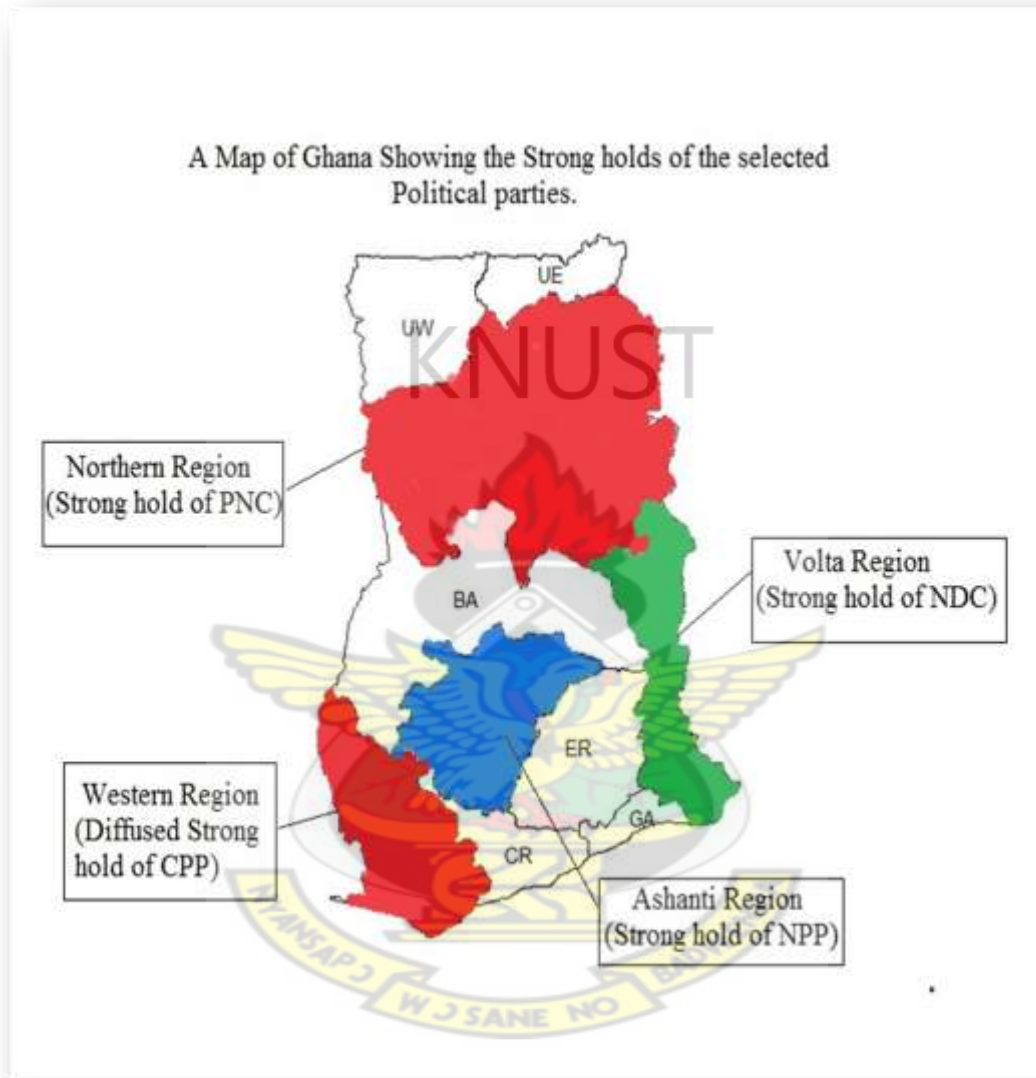
Map 1: Map of Ghana showing the selected political parties strong holds.

Source: *Field Data 2010*

3.4 Sampling Technique and Sample (Stratified Sampling)

The stratified sampling method was chosen because the population for the study is too large. In this regard, the researcher cannot complete the research within the limited time at his disposal and as well as difficulty in retrieving essential data from respective respondents.

A sample is any subset of values from a population. There are many types of sampling techniques, which include simple random technique, stratified sampling, purposive sampling and others. For the purpose of this research, the stratified sampling design was utilized. It is a sampling method in which the population is split into several categories that share common characteristics. Items are collected at random from each category, in proportion to the size of the category relative to the population. Stratified sampling may give more reliable results than pure random sampling because it ensures that all categories are fairly represented.

A real-world example of using stratified sampling would be for a political survey as the researcher has employed in this dissertation. Moreover, because the respondents needed to reflect the diversity of the population, the researcher specifically sought to include supporters of selected political parties based on their proportionality to the total population as mentioned in Table 3.4.3. A stratified survey could thus claim to be more representative of the population than a survey of simple random sampling or systematic sampling.

This was because everybody stand a chance and in common of being selected within his party. According to Investopedia (2008), the main advantage with

stratified sampling is how it captures key population characteristics in the sample. Similar to a weighted average, this method of sampling produces characteristics in the sample that are proportional to the overall population. Therefore, study respondents were chosen from the selected political parties including National Democratic Congress, New Patriotic Party, Convention Peoples Party and Peoples National Convention

3.5 Data Collection Instruments

Research tools in any educational research refer to the instruments, which are used for gathering data (information) from respondents. According to Nkpa (1997) the generalized and widely applicable methods are Questionnaire, Interview and observation. However, for the purpose of this study all the three instruments were employed to gather data from respondents. Participant observation, questionnaire and interview were the instruments employed to gather data from the respondents. The respondents included party executives, party faithful or supporters and sympathisers. These groups of respondents were identified based on the data given to the researcher by the selected political party executive officers within the selected constituencies. The observation research instrument assisted the researcher to obtain first hand information from the respective respondents.

3.5.1 Questionnaire

A questionnaire is a carefully designed instrument for collecting data in accordance with the specifications of the research questions or hypothesis. It is written responses from the subjects of the research through a series of questions or statements put together with specific aims in mind. Questionnaires are the printed sets of questions to be answered by respondents, either through face-to-face interviews or self-completion, as a tested, structured, clearly prevented and systematic means of collecting data (mainly in the quantitative methods tradition).

The main characteristics of questionnaire include:

1. Question format; simple, clear, understanding wording

2. Open and closed questions

3. Questions sequences

4. Filters and self-completion

Payne and Payne (2004) also explain it as a list of topics which is converted into easily understandable and answerable questions, written down in a standardized form. In this sense, simplest vocabulary was used. Like the interview tool, questionnaires were also used to gather data from respondents.

There are two main types of questions; 'open-ended' and 'closed'. Open-ended questions leave the answer entirely to the respondent, because, the research either has little prior knowledge of possible responses, or feels that more detailed responses might add depth to the survey. The layout of the questionnaire provided enough space to record replies from respondents. The

main advantage of closed questions is that they are easily classified at the coding stage or even preceded on the questionnaire. The most common type is 'checklist' questions, offering several alternatives.

Responses for some closed questions were included. Each response was given a letter, and respondents were asked to select their response to a particular question from a list attached to the questionnaire. The order of questions had an important influence on the answers. Therefore, questions posed flowed into each other so that the rules of a normal conversation are followed.

However, among the characteristics of a good questionnaire include:

1. It deals with an important or researchable topic.

2. It searches for only formation which cannot be obtained from other sources.

3. It is as short as possible, only long enough to get the essential data.

4. The questions are objective, with no leading suggestions as to the responses desired.

5. The questions are well arranged, presented and printed.

In this study the reason for the use of the questionnaire as an instrument for collecting data was its efficacy in collecting statistically quantifiable information. It is also an efficient method in the sense that many respondents can be reached within a relatively short space of time. The copies of questionnaire administered by the researcher to respondents were categorised into two groups. The aim was

to elicit respondents' opinions and views about the Symbolism of Ghanaian Political Parties' Symbols and Colours.

The first group constitutes the party executives or leaders. Party supporters/members form the second group. The copies of questionnaire for each of these groups consisted of two sections "A" and "B".

Part "A" sought background information otherwise called demographic characteristics about the various groups of respondents. It contains five items. Part "B" on the other hand searched for information (data) on the symbolism of the registered political parties' colours and symbols in Ghana and its impact on the mass electorates in both urban and rural areas.

Part 'A' contains six items. Part 'B' however contains thirty items as displayed on Appendix A at the tail end of this dissertation. The items in the questionnaire were a combination of open and close-ended items. The close-ended questions consisted of statements, which were followed by words that the respondents had to choose from. For example, words such 'YES' and 'NO' or list of items that are common to respondents which, in the view of the researcher, would be necessary for obtaining information were used for the study. The open-ended questions on the other hand were basically meant to seek information from the respondents' point of view.

3.5.3 Interview

According to Payne and Payne (2004), Interview is one of the research instruments which deal with data collection in face-to-face settings, using oral question-and-answer format. It either employs the same questions in a systematic and structured way for all respondents; or allows respondents to talk about issues in less directed but discursive manner.

A total of 16 people (4 from each constituency) were interviewed basically using the non-structured method. This is as a result of the fact that respective respondents were hesitant to retort to the structured interviews.

Indeed interview is one of the most extensive research instruments which cover a range of styles (Sarantakos, 1998) lists nearly 30 sub-types.

The main characteristics of interview include the following:

  i.   Face-to-face interviewing in all aspects of research.

  Ii. Interviewer instructions, training and briefing

  Iii. Neutrality

  iv. Refusals

  v   Interviewer bias

  vi   Qualitative interviewing

  vii Semi-structured and unstructured interview

  viii. Recording answer

  ix. Limitations of interviews, cost, less anonymous

  x.   Benefit over other methods, high, elaboration on answers.

Here, the concentration is on the face-to-face encounter of one interview with one person being interviewed – the 'informant' or 'respondent'. In this research instrument, standardized and less structured questions were used.

This instrument was basically used to gather information (data) from respondents. Information from large numbers of people is obtained via the same questions put in a standardized way, so that no difference, or bias, is introduced by the person asking the questions.

3.5.4 Validation of research instruments

Validation in this dissertation refers to the means of asking few people to share their opinions on the instruments to check on authenticity before administering them to the target and study respondents. The face validity was an attempt to find out whether the items do measure what they were supposed to measure. In doing this, the experts read through the questionnaire after which, corrections were made. In addition to the above to improve on the validity of the instrument, the researcher carried out a pilot study to try the items out to be sure that, they were not difficult and were well understood by the targeted respondents. For this reason, few party members were contacted. A total of 48 respondents from the 4 parties were randomly selected to respondents to the items.

3.6 Types of Data Used

The two main types of data used are Primary data and Secondary data. These data were used in order to gather relevant data from both sources to enhance the needed information for the dissertation.

3.6.1 Primary Data

Basically the Primary data were used for the study. This was as a result of the fact that respondents were contacted directly to gather data via the research instruments. They included party executives or leaders and party members.

Primary data involves data collected from firsthand experience. A data which has not been changed or altered by people; therefore its validity is greater than secondary data. (Primary data importance includes validity, authenticity and reliability).

3.6.2 Secondary Data

This type of data was also used in the study. Their relationship to the dissertation was relevant but it was a little far from the solution of the problem and was collected from the literary sources. They included published printed sources, books, and census data/population statistics from government records.

3.7 Data Collection Procedures

The researcher went to the various political parties' selected constituencies' headquarters, political activists and party supporters to make his intentions known to them. The researcher introduced himself to his host after giving a copy of the introductory letter. He explained aspects of the questionnaire that needed some clarification and gave the questionnaire to the respondents and in some cases via the constituency executives. After the respondents had finished responding to them, the researcher collected them. However it must be emphasized that the researcher met with the various groups separately and at different occasions to collect the data.

3.8 Data Analysis Plan

The data obtained from the questionnaire, interviews and observations are assembled, analysed using frequency, percentages, graphs, the facts interpreted, conclusions drawn and recommendations made. This is presented in the next chapter. A Table which determines the degree of the impact on the respondents has also been explained below. The Scales used for the interpretation of the data in some of the Tables and graphs especially in objective three of Chapter 4 are as follows:

3.8.1: A Legend Table which determines the Degree of the Impact on the Electorates

1	2	3	4	5	6	7	8	9	10
0-9%	10-19%	20-29 %	30-39 %	40-49%	50-59 %	60-69%	70-79%	80-89 %	90-100%

Source: Field Data 2011

Scale	**Percentage (%)**
1. No or Zero Impact-	0-49%
2. Very Little Impact-	50-59%
3. Little Impact-	60-69%
4. High Impact-	70-79%
5. Very High Impact-	80-89%
6. Extremely Very High Impact-	90-100%

CHAPTER FOUR

PRESENTATION AND DISCUSSION OF FINDINGS

4.1 Overview

In this chapter, the data collected are analyzed by the use of Tables and in most cases graphs for answering research questions. Highlights on the data in each Table or graphs are also described. The study respondents included Party Executives and Party Members or Supporters of the four selected Political Parties in Ghana.

4.2 Demographic Characteristics of Respondents

This section of the dissertation looks at the general background information about the varied study respondents from the selected political parties in Ghana to the various items posed to them. It gives a vivid understanding about the respondents to the study.

4.2.1 Data on Sex of Respondents

The data in Graph 4.2.1 shows that male respondents in the four selected political parties far outnumber the female respondents. This implies that female participation in the NDC party is low. This also means that on the legend scale, females' impact at the decision level is zero. It could also mean that the party structures prevent women from aspiring high positions. It further suggests that

females in the NDC party are not interested in party positions. On the other hand, the males in the NDC party show serious commitment than their female counterparts. However, in the case of NPP the male respondents were 277(75.0%) and female respondents 92(25.0%). Similarly this signifies that female performance in the NPP is below average. It means that females put up strong show against the men but do not win at any major contest. Like NDC, NPP's females do not show any keen interest in the party's high ranks.

Furthermore, male respondents in the CPP also far outnumbered that of the female. In the CPP, the males are 158(85.7%) while the females are 26(14.3%). Again, this signifies the low interest and moral on the parts of the females. It also means that their husbands do not allow them to partake fully in the party's high posts. It suggests that party slot given to women is woefully inadequate. Therefore, their male counterparts suppressed their right in the party.

Just like NDC, NPP and CPP female respondents in the PNC is very low. The male counterparts are 83(64.4%) whereas female respondents are 46(35.6%). It denotes probably the reluctant on the parts of the executive to push the females to aspire for high position in the party. It implies that it is a bias toward the women in the party.

In general female participation in Ghanaian politics is not encouraging. The entire data implies that females are not interested in active politics in Ghana. It also insinuates that generally women do not perform well in Ghanaian politics. Another reason could be that there is bias toward gender discrimination. More so,

it appears women do not strife hard to attain those political positions. Hence, there are no laws to prevent women from reaching those statuses. Except to say probably cultural practices or norms in some Ghanaian societies might have impeded women to rise to those ranks. Even that those cultural practices are few.

Moreover, it also indicates that various party structures restrict females to play their roles effectively. This however, is likely to affect the number of female participation in Parliament and other positions of national interests. Ultimately, affect the fortunes of a particular party since female electorates can choose to vote against a party which is bias toward them.

In conclusion, the researcher believes political parties are to support women to fully partake and strife for prominent positions. They should also create the platform and an enabling environment for women to explore and come out with the best in them so far as Ghanaian Politics is concerned.

Graph 4.2.1 Sex of Respondents
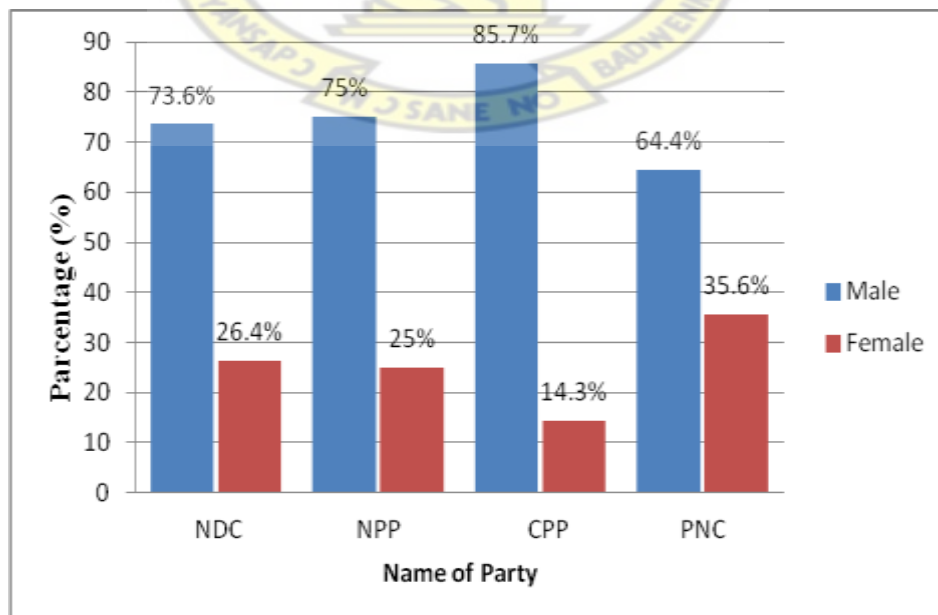
4.2.2 Data on the Age of Respondents

This part of the dissertation looks into the age of the respondents from the selected political parties in Ghana. It also shows a common age group which runs through the entire political parties. More so, it also illustrates the least age groups and the highest age groups which are characterized in all the selected political parties in Ghana.

Graph 4.2.2 shows that in the NDC 198(65.7%) respondents fell between 18-29 years. This implies that there are more young men in the NDC party. There are 13(4.4%) respondents who fall between the ages of 30-39. Similarly, 26(8.8%) respondents fall in the category of 40-49 years. This is an indication that the young middle men in the NDC are not many. It means that the interest of this particular group in the party is dwindling.

In the case of CPP 13(7.2%) respondents are between the ages of 18-29 years. This shows that the CPP is not doing enough to draw young active members into their institution. Those between the ages of 30-39 years are 13(7.2%) respondents. Again, this is an indication that CPP structures are not drawing more middlemen to their folds. However, those between 40-49 years are 132(71.4%) respondents. This represents exact responses opposite to the NDC and NPP. It also shows that probably there are more adult group in the CPP than NDC and NPP. On the other hand, 26(14.3%) respondents are 50 years and above. It is an indication that the adults group in the party has little or no plans of restructuring the party to take it rightful position in the country. It purports that some adults have left the party for other reasons known to them alone.

With the PNC 13(25.6%) respondents fell between 18-29 years. It is an indication that the youth are not interested in the party. It connotes that the party structure is also not encouraging enough to win the young members heart. More so, 33(25.6%) respondents fall between 30-39 years. It is an indication that the party is not doing enough to entice such age group to the party. Furthermore, 46(35.9%) respondents are between 40-49 years. It is indication that those in this age group are reluctant to the party's progress. On the other hand, only 36(28.2%) are 50 years above. Again, it implies that the adults group in the PNC is less.

The data in Graph 4.2.2 shows that in the NDC and NPP majority of their card bearing members are between the ages of 18 and 29 years. Thus, 198(65.9%) and 286(77.4%) are in that category. It signifies that many young active groups are found in these two most dominant Political Parties in Ghana.

Again, Graph 4.2.2 shows that in the case of CPP and PNC, the adult category constitutes greater part or number of people in the two respective Political Parties. It denotes that the youth wings in both parties are not many. The entire data demonstrates that the youth wing dominates all other aged group categories in the selected parties. This is attributed to the fact they are the most active members of the party.

Furthermore, the philosophy of "catch them young", "the philosophy of youthful exuberance", the philosophy of "young active brains" and the philosophy of tapping youthful energy for national development is being embraced in Ghana by the political parties as the case elsewhere in many parts of the world. A typical

instance is the NDC's current government where ministerial offices are occupied by 'young active brains'. This is not to suggest that the aged do not have brains and skills to govern the country. It is the trend in most parts of the world today. Children grow with time as knowledge also grows with time. They grow with talents and skills. To develop a country those talents and skills must be tapped from the young ones and used for the entire benefit of the citizenry.

In conclusion those political parties are not to underrate the role of the youth in Ghanaian politics today. This is because Ghanaian youth can make or unmake them popular and less powerful at any given period. On the other hand, party executives should mould the youth for tomorrow.

Graph 4.2.2: Age of Respondents
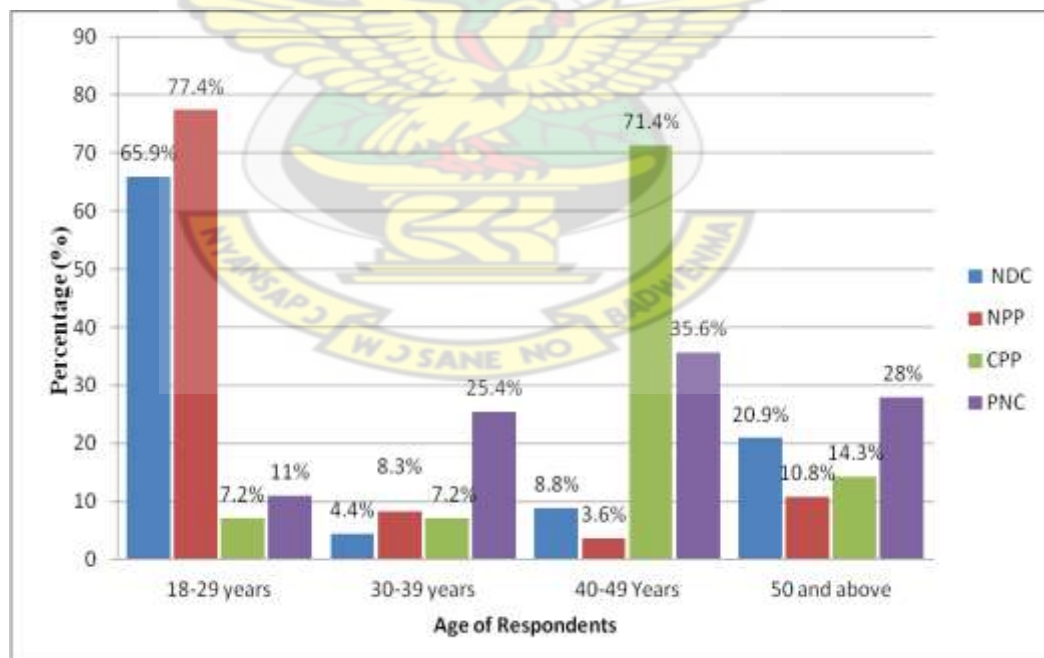
4.2.3 Party Affiliation

This part of the dissertation looks into the respondents' affiliation to the various political parties in Ghana. It explains party members with or without party cards and yet throws their passion behind their beloved political party. It also shows that there are more party members with party affiliation than others.

In all the four Political Parties respondents indicated exactly which party they belong to. Graph 4.2.3 vividly shows that 300(100%) are with the NDC party. It signifies that all respondents belong to the NDC party. However, it could also mean that they are comprised of active card bearing members and party supporters with no cards. This means that respondents are either card bearing members of their respective parties or party supporters without cards. This is an indication that regardless of the party fortunes, electorates show passion for the NDC party.

The numbers in the NDC, NPP, CPP and PNC representing 100% each could mean that there are more membership in these parties even though the actual numbers of respondents vary considerably. Symbolically, it is an indication that both NDC and NPP have positioned their muscles well to attract more electorates unto their folds. In the case of NPP, 369(100%) respondents admitted they belong to the party. This also signifies the true card bearing members and floating supporters who have heart for the party. It is also an indication that electorates know the particular party they belong to.

On the other hand, 184(100%) respondents from CPP indicated they are affiliated to the party. Again, this shows the willingness with which members boldly display their passion to their beloved parties. It is an indication that members are fearless and are not afraid to disclose their party identity to anyone.

Similarly, 129(100%) respondents from the PNC also responded positively to the party they belong to. It is also an indication of the active members or sympathisers or supporters' boldness to stick to their party regardless of the fact that the party has been in opposition since three decades ago.

In concluding, the researcher suggests various political parties to protect the strong passion with which party members use to join the party. And that the message they present to the electorates can win them or otherwise reject or push many supporters away from their institution or establishment.

Graph 4.2.3: Party Affiliation
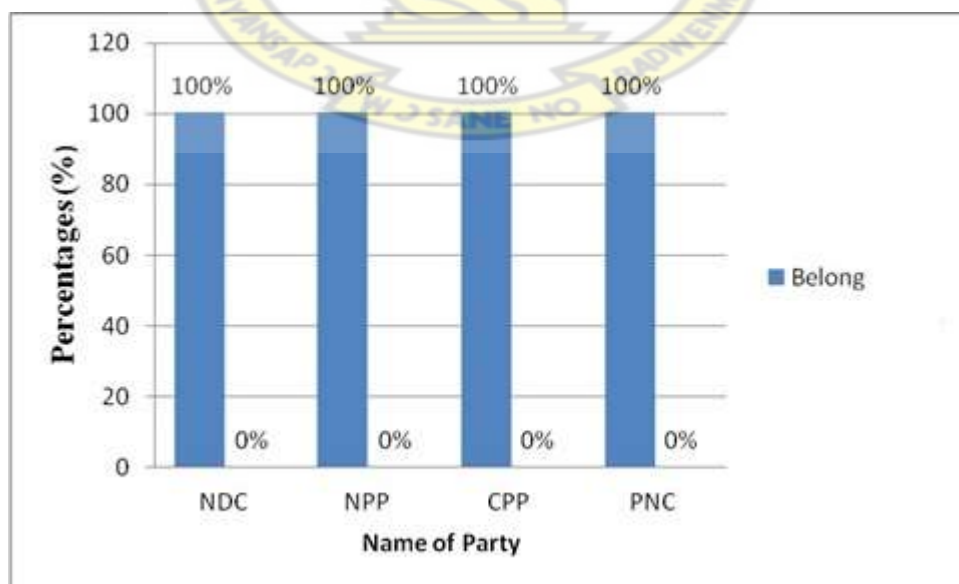
4.2.4 Position in Political Party

From Graph 4.2.4, the card bearing membership of the selected Political Parties are the executives and other members. Sixty-four (21.6%) respondents from NDC, 61(16.7%) respondents from NPP, 26(14.3%) respondents from CPP and 46(35.9%) are less than the party members. Supporters on the other hand are those cronies who are members but might have refused to renew their membership with the party. Party members elect party executives into offices via a constituted electoral college system.

They might have failed to contribute or honour their obligations toward the success of their respective parties. This insinuates that executive members and ordinary members with party cards in all the four Political Parties dominate more than the supporters with valid party cards. The symbolism and the commonality of this pattern for all the selected parties is that card bearing party members vote party executives to steer the affairs of the parties. Therefore, symbolically party members are by far outnumbered party executives.

The data also reveals that there are quite a number of supporters in all the four selected political parties. One hundred and five (35.2%) respondents from NDC, 74(20.5%) respondents from NPP, 105(57.1) respondents from CPP and 36(28.2%) respondents from PNC are supporters who have not registered with the parties. Yet they support or rally behind their respective parties based on the passion they have for these political parties.

More so, missing system refers to respondents who could not indicate where they belong to on the item given. It denotes that they were not sure of the positions or membership with their parties. However, there is an interesting scenario on Graph 4.2.4. Party members refer to people who have cards that contain vital information about them and also contribute monthly dues regularly. Party supporters on the other hand are people who do not have any official card issued to them by their respective parties and may or may not contribute regularly to the party.

It must be emphasized that party supporter may also refer to someone who was a card-bearing member and had ceased to renew his membership by paying regular contributions to that party and still has the party at heart. These groups of peoples are also different from those known as defectors. The defectors are people who leave or abandon their political party and join an opposing political party for reasons such as mismanagement of funds, disagreement of candidates imposed on them, new ideologies and philosophies to which they reject.

In conclusion, Graph 4.2.4 shows clearly, where each category of group belongs. Therefore, where a group of people belongs in the various political parties should be highly respected and acknowledged accordingly.

Graph 4.2.4 Position in Political Party
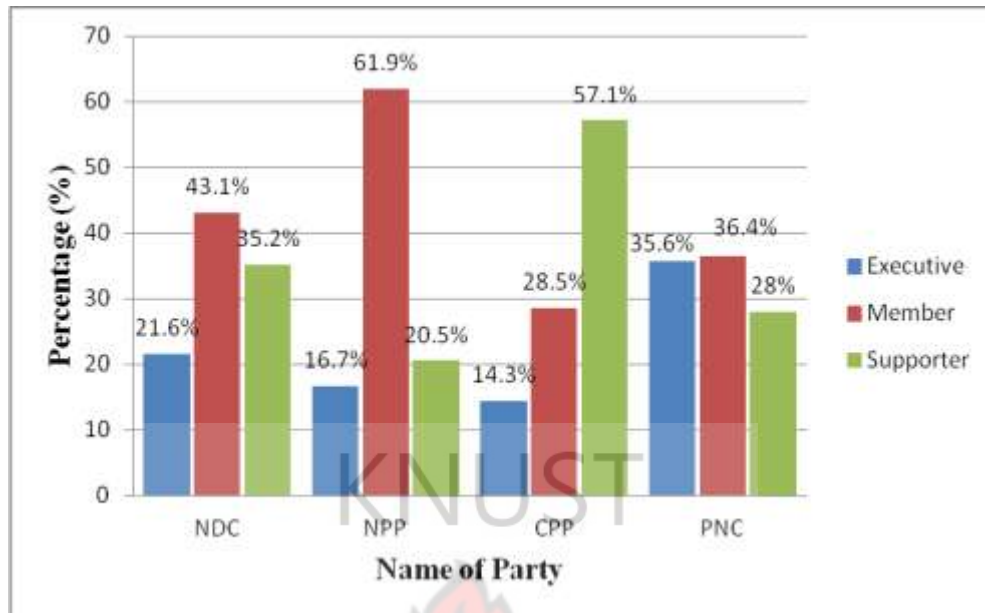
4.2.5 Respondents' Attraction to a Party

This section of the dissertation looks into the objects or the reasons to which respondents were fascinated to the selected political parties. It outlines the possible choices or options in the party to which party members might have been paying attention to.

In all the four political parties' majority of the respondents from NDC 220 (74.5%) NPP- 268(72.6%), CPP - 158(86.7%), PNC- 92(78.1%) were attracted to their respective parties based on their former or latter flag bearer. It demonstrates that the flag bearer of a political party means a lot to their members. It also tells

how a flag bearer of a party influences the decision of non- members to join them. This increases the electoral fortunes of that political party.

In the case of those who were attracted to the party based on the philosophy of the party, 50(16.4%) from NDC, 74(20.0%) from NPP, 48(14.3%) from CPP and 36(28.2%) from PNC agreed to the item. These figures are far below the number of respondents who joined their respective parties based on the flag bearer. This is an indication that some electorates regardless of the other attractions that pull members into a particular party, will stick to the philosophy of the party. More so, it insinuates that these electorates comprehend the philosophies of their respective political parties. It also demonstrates that these electorates have learnt the philosophy of their parties or were taught by other people years ago.

Interestingly, 26(8.8%) respondents and 26(7.2%) respondents respectively to the NDC and NPP were attracted to their parties based on the party's symbols and colours. According to the Graph none from both the CPP and PNC joined their parties based on party symbol and colours. This could mean that they might not have any idea about party symbols and colours. It is an indication that current party members and supporters are disinterested in the parties' symbols and colours. It could also mean that those respondents are quite new in these two political parties. Again, party symbols and colours lack contents, beauty and taste to meet their sense of belonging. However, on the legend scale so far as this item is concerned the impact of political parties symbols and colours on party members is zero percent (0%).

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Therefore, since all members in the various political parties were not drawn based on one peculiar attraction, political parties must devoid of annoyance of strict decisions on members. This could trigger serious repercussions beyond repair to Ghanaian political parties if the reasons why they are fascinated to the parties are ignored or underestimated. Efforts should be deplored to protect the interests of the attraction by political party members.

Graph 4.2.5: Respondents' Attraction to a Party
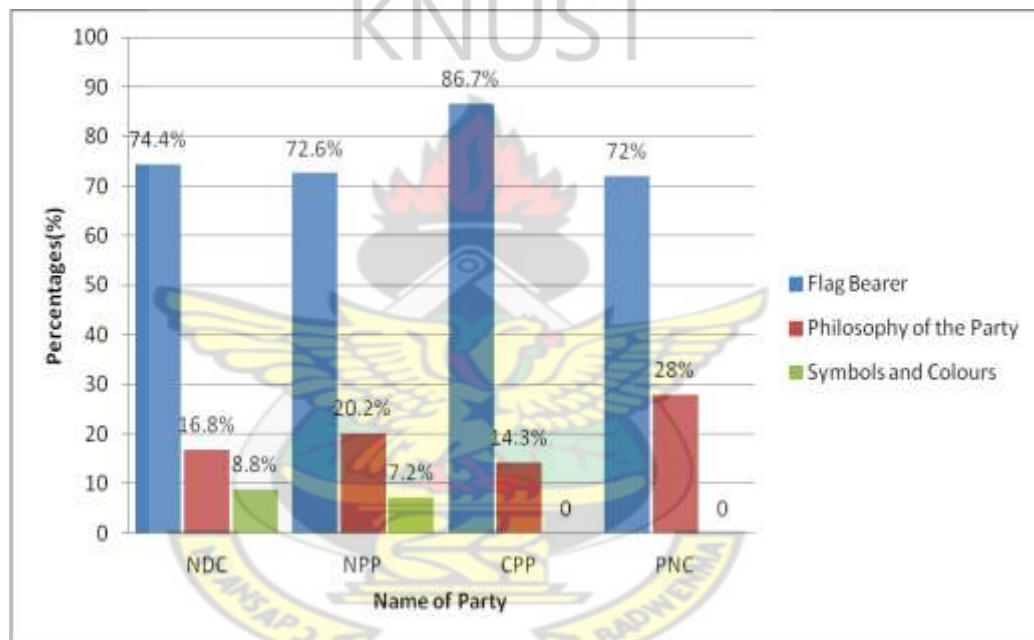
4.2.6 Registered members of selected Political Parties

Graph 4.2.6 denotes that in the NDC 221(73.6%) of the respondents had registered with their party. According the respondents they got registered with their political party to mean that they are the true identity members of the party. This enables them to contribute to the day to day activities of the party. This means that those respondents are the active members in the NDC party. 79(26.4%) respondents responded NO to the item. This is an indication that there were party supporters or sympathizers who had not renewed their membership with the party due to financial constraints. Yet, they rally behind the party in many ways. It could also mean that they are defectors from the NDC party.

In NPP 299(81.0%) responded YES. This is an indication that majority of the respondents are active members of the party. It also shows serious commitment on the parts of the respondents to the party. On the other hand, 70(19.0%) replied NO to the item. It is a clear indication that those respondents are non-registered members of the party.

In the CPP, 158(85.7%) also admitted duly registered with their party. It also means that not all political parties can be said to have registered all the sympathizers or defectors. Furthermore, 26(4.3%) responded NO to the item. Again, it shows that some members given the opportunity at their disposal will not register with their parties. This in the long run affects the operations and budget for the party. Statistically a party may lose the impact of message it want its members to receive as result of inaccurate number of party members. PNC's 108(84.6%) respondents answer was in the affirmative. This shows true followers

of the party. It also denotes that regardless of the position and respect to the PNC party some loyal members remained faithful to them. Hence, 19(15.4%) responded they have not registered with the PNC as a party probably due to the party's internal challenges.

Graph 4.2.6 shows that majority of the respondents have registered with their own parties. Few respondents from NDC, NPP, CPP and PNC agreed they have not registered with their parties. This suggests that they have the desire or love for the party but because of other commitments such as party meetings, monthly dues and other contributions that go with it they are unable to register with their political parties. This is a clear indication that many party supporters who attend political parties' rallies decorated or adorned with party paraphernalia with symbol and colours are not registered members. This assumption sometimes turns to deceive electoral fortunes of a party considering the number of people who followed them at rallies across the length and breadth of the country especially in an election year. It is a clear indication that not a single party in Ghana has all their followers duly registered with them.

It also implies that they will not register with the party but will support the party regardless of severe challenges, bad or good fortunes. They are probably die-hard members or supporters of the various political parties in Ghana. Based on the submission above and the data on Graph 4.2.6 the researcher concludes that party supporters who have not registered with respective parties should do so. Political parties should also make their registration of party members flexible and free if possible to attract more supporters to their folds.

Graph 4.2.6 Data on registered members of selected Political Parties
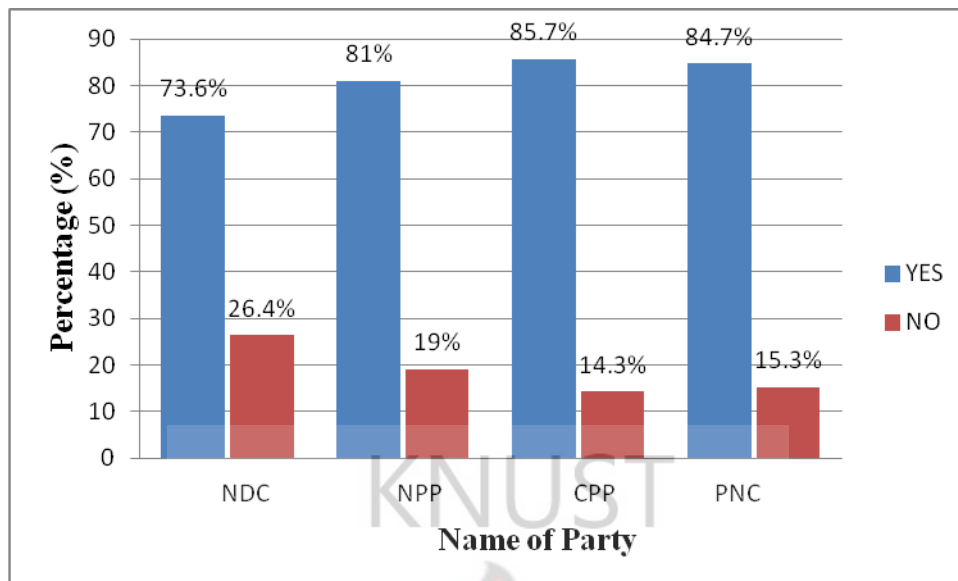
Table 4.2.7 Number of years respondents have been with their parties

The data in Graph 4.2.7 indicates that majority of the respondents have been with their respective political parties for more than four years. It represents that most respondents cherished their respective parties. Again, it means serious commitment on the parts of respondents to the political parities is high. Moreover, it gives us an idea that every year, new members are being registered in the NDC, NPP, and CPP than PNC. It signifies that there were newly registered members less than one year in both parties (NDC and PNC) but were not captured at the time the research was being carried out.

However, Graph 4.2.7 recalls another captivatingly data. It illustrates that over the last one to two years nobody has been registered with the PNC. This could be factual because the number of respondents to the questionnaire is about three times that of NDC and NPP. It is an indication that the PNC party is not leaving

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up to expectation. The party is not doing enough to draw more followers' to its family.

As of the period the research was being carried out, the researcher gathered that during an election year people get registered with their beloved parties. This is an indication that by the time the next general election season will be in full gear political parties would have registered additional members. Nevertheless, this could be realistic since respondents to the questionnaire were chosen randomly. It means that some of these respondents have been active members' of the parties as far back as 1992. However, Graph 4.2.7 shows that many respondents have been in their respective parties for 4 years and above. With NDC's 260 (86.7%), NPP's 290 (79.8%), CPP's 105(57.1%) and PNC's 82(64.1%) respondents, it is a clear manifestation that many electorates have followed their parties for a long time. It also demonstrates that regardless of the numerous challenges in the selected parties some loyal followers remained in their parties. They do not defect or turn traitor to opposing political parties. It also insinuates the commitment with which these electorates demonstrate to their parties.

In conclusion, the researcher would like to state that political parties should be mindful of party members' records. They are to protect the interests of registered members so as not to desert to other opposing parties.

Graph 4.2.7: Number of years respondents has been with their parties
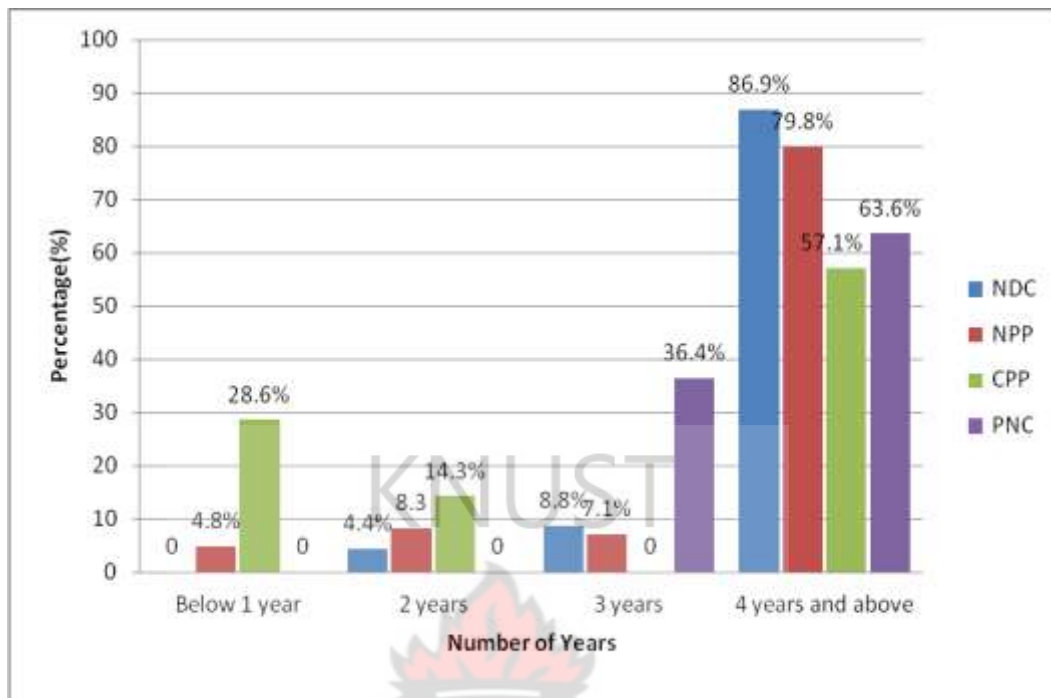
4.3 National Democratic Congress (NDC)

According to Mongabay (2010), the PNDC proclaimed its intent to allow the people to exercise political power through defence committees in communities and in units of the armed forces and police. Ghana would however, remain a unitary government. In December 1982, it announced a plan to decentralize government from Accra to the regions, the districts and local communities, but maintain overall control by appointing secretaries with executive powers and who would chair regional and district councils. Courtesy http://www.ehow.com/how_identify-political-party-symbols (2002)

The National Democratic Congress (NDC) is a social democratic political party in Ghana, founded by Jerry John Rawlings, who was Head of State of Ghana from 1981 to 1993 and the President of Ghana from 1993 to 2001. The NDC was formed ahead of elections in 1992 and 1996 which returned Jerry John Rawlings to power. Rawlings' second term ended in 2001. His Vice-President, John Atta Mills, placed second in the 2000 and 2004 presidential elections, winning 44.6% of the vote on the second occasion. In the general elections held on 7th December 2004, the party won 94 out of 230 seats.

On December 21, 2006, Professor Mills was overwhelmingly elected by the NDC as its candidate for the 2008 presidential election with a majority of 81.4%, or 1,362 votes. Ekow Spio-Garbrah was second with 8.7% (146 votes), Alhaji Mahama Iddrisu was third with 8.2% (137 votes), and Eddie Annan was fourth with 1.7% (28 votes). In April 2008, John Mahama was chosen as the party's vice-

presidential candidate. On January 3, 2009, Mills was certified as the victor of the December 28, 2008, run-off election to become the next President of Ghana.

Internationally, the NDC is a member of the Socialist International. Though this is factual, many Ghanaian politicians offer no socio-economic solutions that can be placed on the European and America political spectrum. Therefore, the NDC is only a nominal member of this group. The philosophy of the National Democratic Congress party is Social Democracy. It deals with the beliefs and equality and egalitarian treatment of all persons with respect to their social, cultural, educational, political, religious, and economic in multi-party environment.

4.3.1 Philosophy of NDC Party

The NDC as a dynamic political party took cognizance of the various political, economic and social changes that had taken place over the years and mindful of its own antecedents produced a coherent political framework that would address the hopes and aspirations of the broad masses of Ghanaians, hence the party's adoption of "Social Democracy" as its philosophy. By Social Democracy, they mean "a belief in the equality and egalitarian treatment of all persons with respect to their political, economic, social, cultural and religious relations in multi-party, multi ethnic environment and a commitment to progressive politics and the protection of the under-privileged and the upliftment of the socially disadvantaged".

The NDC's brand of "Social Democracy'' therefore "seeks to marry the efficiency of the market and private initiative with the compassion of state intervention to protect the disadvantaged and the marginalized and to ensure optimum production and distributive justice".

As social party, the NDC is committed to uproot injustice and alleviating poverty in our society. The NDC laid the foundations and structures that brought peace to the country and set Ghana on the path of democratic rule and stability. The party is a member of the socialist international, a global body made up of nations who share in the philosophy of social democracy. Social democracy with the slogan based on "unity, stability and development."

4.3.2 NDC Colours and Symbol

The umbrella in Fig.1a and 1b is the symbol used by the NDC in all their political activities in Ghana. The NDC symbol has four colours: red, green, black and white.

Fig.1a Former symbol of NDC   **Fig.1b Current symbol of NDC**

The NDC symbol is an umbrella with an eagle's head on top as (Fig.1a and Fig.1b) respectively. The eagle's beak is yellow and the head is white. A side view with an eye of the eagle is shown towards any observer. The umbrella is divided into seven segments with four different colours on the symbol of the National Democratic Congress. They are red, black, green and white. The umbrella has a green handle. The curved black colour strip is found at the ends of the umbrella. The red colour is next to the black towards the middle parts of the umbrella. Two strips of white colour are also added next to the red strips in the middle. A strip of green colour with a handle falls exactly in the middle of umbrella. There are ten sharp pointed ends at each of the strips of colours towards the handle of the lower parts of the umbrella.

The symbol of the NDC is such that the symbol and colours truly reflect the ideals of the party. The umbrella with the eagle's head signifies protection which is the nerve of social democracy. All the four colours unite to form the umbrella signifying unity within the party. The variety of colours also enhances the beauty of the symbol.

The handle of the umbrella represents accessibility whereas the shaft of the umbrella signifies stability (source: http://wwwNationalDemoraticCongress.org/). The umbrella ribs suggests framework while the stretcher represents the support base. The canopy represents perseverance whereas the crown at the top means awareness. The umbrella as we know it today is primarily a device to keep people

dry in rain or to prevent people from direct contact with the scorching sun. Its original purpose was to shade a person from the sun. Historically, *Umbra* is Latin for "shade", a function that is still reflected in the word "parasol," (derived from the French *parare,*" to shield" and *sol,* "sun") a smaller-sized umbrella used primarily by women.

4.3.3 NDC Red

It is a bright red and can be seen from afar. The red colour has been juxtaposed with other colours to make the union aesthetically pleasing. The red colour appears twice in a form of curved strips next to the black colour. However, the red colour and the green have been well distributed to create a sense of movement. This is to suggest that after resolutions of challenges in the party they move forward on National issues as a team.

4.3.4 The NDC Green

The green colour lies exactly in the middle of the symbol. It divides the logo into two equal parts. The handle of the umbrella has also been painted in green colour. Clearly the green colour has been shaded. The green together with other colours have been well harmonized.

4.3.5 The NDC Black

There are two curved strips of black colour at the extreme ends of the umbrella. In true sense black and white colours are neutral colours. This therefore suggests that after entrenched positions taken by some members in the party, the advisory of the party mediate on the pressing issues to solve the problem amicably.

4.3.6 The NDC White

There are two strips of white colour which are also added next to the red strips in the middle. However, the unification of these colours makes the entire logo attractive. This visually can be seen when party members use the colours in other forms of party paraphernalia such as Caps, Hats, T-shirts, Mouflage, Fugu, Kaba and the likes. However, there are two achromatic colours (black and white) in the NDC's symbol.

4.3.7 The NDC Umbrella

Despite all these, the totality of these colours on the symbol from the artistic point of view is pleasurable especially with the current redesigned symbol of the NDC. A clear head of the eagle has been mounted on the umbrella. The former logo displayed the head of the eagle in an abstract form and had the resemblance of a bird's head rather than an eagle. The eagle's head indicated on top of the umbrella shows the power and might the NDC government will use to rule the country

when given mandate. It also represents how the people in the country peradventure are cared for under the NDC government.

Aesthetically the umbrella looks like the normal umbrella on the market. The design elements on the umbrella such as the colours, shapes and the form of the head of the eagle are lovely. The principles of design have also been well incorporated in the object as well as the arrangement of the design elements. In Ghana and even in West Africa only the NDC party uses the umbrella as its political party symbol. The symbol is used to tell its fellow supporters and countrymen that whether rain or shine they will serve them. Literally men and women, children and the aged use umbrella in Ghana especially whenever it rains in any part of the country or in the hot sun.

4.4 New Patriotic Party (NPP)

The **New Patriotic Party** is a Liberal Democratic Party in Ghana and one of two dominant parties in Ghanaian politics. The party is center-right, its leading rival being the National Democratic Congress .It supplied former President John Agyekum Kufuor. At the elections, held on 7th December 2004, the party won 129 out of 230 seats. The NPP flag bearer was John Kufuor, who was re-elected president with 52.75% of the vote. The party symbol is the elephant and the party colours are red, white, and blue. The New Patriotic Party Ministers made a speech at the 2008 Conservative Party Conference. Later in that year, the NPP candidate, Nana Akuffo-Addo lost the elections in a closely contested run off. With Akuffo-

Addo receiving 49.77% of the votes, versus 50.23% of the votes going to Atta Mills, the NDC flag bearer.

4.4.1 Philosophy of the NPP

The philosophy of NPP is to "build in this country a free and democratic system of government under which all citizen will be able to contribute to the welfare, peace, and prosperity of the nation and keep its people free from dictatorship and oppression". The NPP has the slogan "Development in Freedom" and their political position is centre-right. They also believe in Liberal democracy and social conservatism (source: http://wwwthenewpatrioticparty.org/). The philosophy of the party is also to see to the development and well being of each and every individual as views civil liberties and to the objective of development in Ghana. The new patriotic party believes in empowering initiative to create legitimate wealth and to enjoy security of person and private property.

The party's philosophy is to liberate the energies of the people for the growth of a property owning democracy in this land, with right to life, freedom and justice as the land should be dedicated in order specifically to enrich life, property and liberty of each and every citizen. Again the party is to ensure that there is dividable freedom in a liberal democratic state where the development of the individual and of society in a free political atmosphere, under the rule of law.

4.4.2 NPP Colours and Symbol

The elephant in a circle within a rectangular shape as shown in Fig. 2 is the symbol used by the NPP in all their political activities in Ghana. A detailed description of the symbol as examined by the researcher has been outlined in the texts below. The NPP's election symbol is the elephant. The NPP has three colours: red, blue and white.
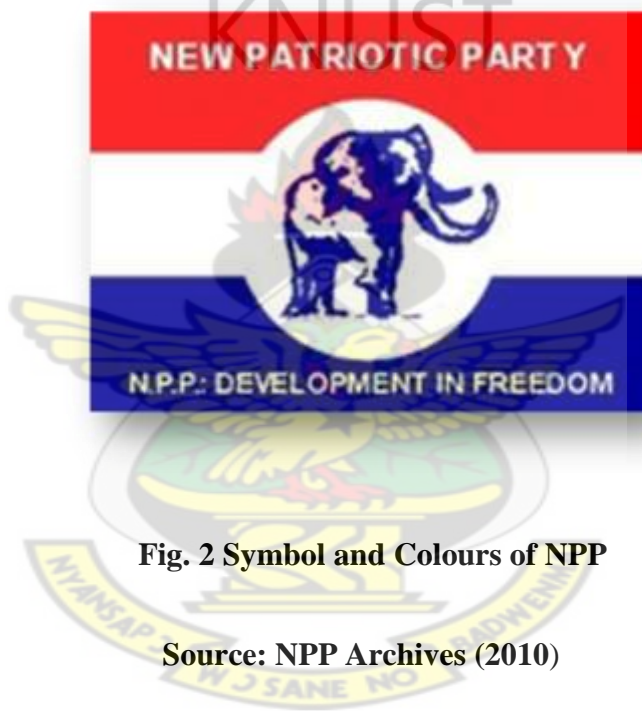
Fig. 2 Symbol and Colours of NPP

Source: NPP Archives (2010)

4.4.3 The NPP Red- The red colour in the NPP symbol is bright and aggressive. The colour looks solid and high from a distance. The red colour has been applied in the upper part of the three sections of the party's logo. It bears the inscription New Patriotic Party in uppercase letters in white colour.

4.4.4 The NPP Blue- The blue colour is also bright and colourful. The blue is strong and can be identified from a distance. The blue colour looks like sea blue. The blue colour has been applied in the lower part of the three sections of the party's logo. It also bears the inscription 'NPP: Development in Freedom in uppercase letters.

4.4.5 The NPP White- The white colour has a semi circle in which the elephant has been positioned. The white colour however adds beauty to the entire design. The placement of the elephant on the central point of the design has been well organized in accordance with design elements and design principles. The white section of the design bears no inscription.

The contrast in these combinations of colours is indeed very sharp and clear. It looks as if there is yet another conflict of ideas or opinions with regards to the NPP's symbol and colours. This is evident in the use of red colour at the top and blue colour below with the white colour separating them apart. In designing, complementary shapes are put together to harmonize one another. Indeed, the artist is a peace-maker. Artists are able to relate to every human being in all aspects of human lives. Therefore, a circle in a square shape suggests God's influence on the party.

In the light of this, the party executives, members and electorates could relate to each other well and to relate properly to the general public. This kind of relationship has been woven in their slogan 'Development in Freedom'. This could suggest that member's have the liberty to express their views without

restrictions, fear or favour and most importantly intimidations from any 'quarters' of the party.

4.4.6 The NPP Elephant

The elephant has a combination of blue and white colours with its right leg raised up and the trunk also raised up towards the name of the party at the top section. The elephant has been placed at the middle of the entire logo. The NPP Elephant is female. According to an opinion member, female elephants just like human beings are kind, tolerant, and loving. The elephant has been incorporated in the entire design in a semi-abstract form. From the symbol of the party, three legs of the elephant are standing with the right front leg raised slightly above the ground. This means that the elephant is about to move. It could also be the reason to which the party adopted the slogan "we are moving forward" in the 2008 presidential and parliamentary elections in Ghana. The New Patriotic Party is the only party in Ghana which uses the elephant as a party symbol.

4.5 Convention Peoples' Party (CPP)

The Convention Peoples Party is a socialist political party in Ghana, based on the ideas of former President Kwame Nkrumah. The CPP was formed in 1949 by Kwame Nkrumah to campaign for the independence of the Gold Coast. It ruled Ghana from 1957-1966. During the latter part of the CPP rule, the constitution was changed to make it the only legal party in Ghana, making the nation one-party state. The party was banned after the February 24, 1966 coup d'état by the National Liberation Council. Parties following in its tradition have various names.

4.5.1 Creation of CPP

The United Gold Coast Convention (UGCC) was formed in 1947 with the goal of bringing about independence for Ghana. Kwame Nkrumah thought the UGCC's opposition to the colonial rulers lacked the necessary vehemence and urgency; he wanted immediate independence. Breaking from the UGCC on these grounds, he founded the CPP with the motto "self-government now". On January 9 1950 the CPP called for countrywide boycotts and strikes. In the course of these, two policemen were shot dead, and the CPP leadership was arrested and incarcerated. This only increased Nkrumah's popularity. When general elections were held in 1951, the CPP won decisively despite the imprisonment of Dr. Nkrumah and other party leaders. Nkrumah was subsequently released to form the colony's first African government.

4.5.2 CPP Achieves Independence

With all this background, Nkrumah formed his first African cabinet in the British Empire in 1951. This was not independence yet. Ironically, he would eventually become head of a one-party state.

In 1956, further elections were held, with the British promising that if the majority of the people called for it, a date for independence would be set. The CPP won 71 out 104 seats, paving the way for Ghana to gain its independence on 6th March 1957. In 1958, two pieces of legislation approved by the CPP helped hasten Nkrumah's downfall. One was the trade union act, which made strikes illegal, and the Preventive Detention Act, which allowed the government to detain political opponents without trail. The stage was set for overthrow of the CPP in1966 the coup d'état by National Liberation Council. After the coup, the CPP was banned.

4.5.3 Rebirth of CPP

The CPP remained dissolved till January 29, 1996, when the National Convention Party and the Peoples Convention Party merged to form a new convention's party. The CPP has contested each election since 1996. At the elections December 7, 2004, the party won 3 out of 230 seats. Its candidate in the presidential elections, George Aggudey, won only 1.0% of the vote. In 2008, presidential and parliamentary elections in Ghana, the party won one parliamentary seat; that of Samia Nkrumah in the Jomoro constituency. The presidential candidate, Dr. Paa Kwesi Ndoum performed below expectation managing to get 1.4% of total valid

votes. The CPP started as a vehicle of emancipation of the nation and the whole of Africa. It sees itself as a mass party that embraces farmers, fishermen, the rural folks, the rich and the poor alike. It is a party within which there are no distinctions and believes that all citizens must be seen as Ghanaians first. The party says it is committed to the freedom and dignity of the African everywhere, and committed to the process of independence.

The CPP is also committed to social justice and of the conviction that "you cannot have a nation that is half marginalized and half affluent". The party believes that the state must ensure that all people are given equal opportunity to develop themselves before any ethnic considerations. It also holds the view that the state must be committed to solidarity in the poor. The CPP is committed to the ideas and ideals of the late Dr. Kwame Nkrumah and hold the belief that those ideals are still relevant to the youth of today. It is in the light of this that the party wants to come back to power in order to continue the unfinished business of Dr. Kwame Nkrumah. The CPP has not seen political power for a rather long time now. It however, believes that this is the time for the party to come back to rule the country.

4.5.4 Philosophy of the CPP

Their political philosophy promotes an economy that is internally sustained and less dependent; an economy that is committed to the development of our human capabilities and productive resources of our nation to transform our society, and an economy that is built on full employment of our youth in fulfilment of our

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traditional policy of work and happiness. The CPP's vision for the country is to be a high income country in a society that is just, safe, caring, united and prosperous, where there is adequate food, shelter and opportunities for every Ghanaian and where democratic and economic governance is devolved to the local level. The party is determined to create a new socio-economic order that guarantees equal opportunity for all, ensuring that the welfare of the entire people irrespective of sex, religion, is the supreme concern of all. The party is poised to attain power through legitimate means based upon democratic principle for the purpose of establishing a government that rejects all forms of ethnicism, nepotism, elitism and dictatorship and enthrones the principles of freedom, justice accountability and complete as the guiding directives of good government. Nkrumaism, Socialism, Pan-Africanism, their political position is left-wing, and the motto is "Forward Ever, Backward Never". This means that the party aims at achieving it targets at shortest possible time.

4.5.5 CPP Colours and Symbol

Red cockerel on a white background as shown in Fig.3 is the symbol used by the CPP in all their political activities in Ghana. A detailed description of the symbol as observed by the researcher has been outlined in the texts beneath

Fig. 3 Symbol and Colour of CPP

Source: Convention Peoples Party Archives (2009)

4.5.6 CPP Red

The red colour in the designs of the CPP design looks solid. Albeit, its intensity cannot be compared to the designs of the NPP and NDC, the red colour in the CPP design is unique on its own. It is not as strong as described earlier in the previous pages of the two most dominant political parties in Ghana. The red colour has been used to paint the cockerel without any defined details. There are no tonal variations so far as the red colour is concern. In the shades and tints of red perspectives there were no such degrees of applications making the entire design dichromatic.

4.5.7 CPP Green- Similarly the green colour of the CPP is also dreary. Artistically the green colour harmonizes the green and white colours. The entire design has been executed on white background. The green colour which is used to write the text CPP in uppercase has been isolated from the cockerel and placed at the bottom of the design. The green colour for the CPP could have been well distributed in and around the cockerel to reflect more of the party's philosophy to the people of Ghana. The inter positioning of the green colour text below the red cockerel have added a touch of beauty to the CPP identification mark.

4.5.8 CPP White- There is white space around the cockerel which serves as the background of the symbol. The white colour takes about 40% of the entire design. The white space however makes the identification mark of the party stands out clearly.

4.5.9 CPP Cockerel

The cockerel is the symbol of the CPP. There is harmony in the usage of the elements and the principles of design with regards to variety of texts, shapes and colours. Its symbol is a cockerel and its motto is forward ever, backward never. The side view of the cockerel has been portrayed. The cockerel has been portrayed in a semi-abstract red silhouette with the inscription CPP in green majuscules. There are no detailed designs on the cockerel. It is the simplest of the four political party symbols. The cock has its beak opening and its head stretched up. It also has its tail raised and spread out with one of its leg placed forward. And

also having its comb standing straight on its head, the eye of the cock is shown with a white mark. It also has its tail raised almost to the height of the head.

4.6 Peoples' National Convention (PNC)

After the elections 7th December 2004, the party was put off the grand coalition that won four (4) out of 230 seats. Edward Mahama, candidate of the Grand Coalition won 1.9% of the vote at the presidential elections. At the December, 2008 elections, the party won two seats in parliament. For the fourth time in a row, Edward Mahama was the presidential candidate. He received 0.8% of the vote. The Peoples' National Convention Party has Red, Green and White as its colours. It also has the coconut painted green as it symbol.

4.6.1 Philosophy of the PNC

The Philosophy of the PNC Party is to provide every Ghanaian the opportunity to work for and share in the economic well being of the country. The party is to ensure that there is equality of opportunity in the political, economic and social life of the country. The People's National Convention believes in the democratic process and recognizes the fundamental freedoms enshrined in the constitution and is committed to the preservation of this freedom. It is also to bring its people under a unified body for a sustainable growth. The slogan is "Eye Kube", with the motto 'Service with Honesty'. The PNC party is to put up peace, justice and harmony among citizens in Ghana and its neighbours.

4.6.2 PNC Colours and Symbol

A green coconut tree on a white circular background within a square as shown in Fig.4 is the symbol used by the PNC in all their political activities in Ghana.

Fig. 4 Symbol and Colour of PNC

Source: Peoples National Convention Archives (2009)

The PNC Party also has three colours- namely red, green and white. The entire design of the Peoples' National Convention Party's symbol has been put in a square shape. The palm nut tree has been placed in a circular white background. It features the location of the palm nut tree in the square shape. The PNC's symbol depicts simple but interesting orderly arrangement. The design also lacks the taste of design elements and design principles. The logo was designed to reflect the new trend of politics in Ghana. The artist of the party's symbol remains unknown.

The circle within a square harmonizes the design. It shows clearly that the design elements and principles were not taken into consideration. As the design currently stands, the circle has positioned within a square. In the symbolism of shapes a circle means holiness and these together denote the purity with which the party as a whole does its activities with transparency.

Historically, *Cocos nucifera* is a large palm, growing up to 30 metres (98 ft) high, with pinnate leaves 4–6 metres (13–20 ft) long, and pinnae 60–90 cm long; old leaves break away cleanly, leaving the trunk smooth. Coconuts are generally classified into two general types: high and dwarf. The PNC's coconut is the high type.

4.6.3 The PNC red

The PNC red is bright and colourful. It has been applied in the square shape leaving the circular shape in the middle white. There are no inscriptions on the red colour. Even though there are no tonal variations in the red colour scheme, it has been well positioned.

4.6.4 The PNC green

The green colour as used in the identification mark of the PNC is also colourful. It has been applied only on the coconut tree from the branches to the root. Apart from the coconut the green cannot be seen elsewhere in the design.

4.6.5 The PNC white

The white colour can only be seen in the circle within the square shape of the entire logo. This colour makes the coconut palm tree to stand out evidently. The white colour takes about 30% of the identification mark. It is within the white space that the green coconut palm tree lies.

4.6.6 The PNC Coconut tree

The coconut palm tree has been placed in the hub of the background shape which is the circle. It lies exactly in the square shape. The coconut palm tree has been executed in semi-abstract form. The coconut tree is arched slightly from the upper part of the root to the palm branches.

4.7.1 Identification of Political Party Colours by Party Members

From the study, 1826 representing 60.8% out 3003 respondents from NDC, 277 (75.0%) from NPP, 132 representing 71.4% from CPP and 46 representing 35.9% from PNC, could write their party colours in the order in which it was officially registered with the Electoral Commission of Ghana. It means that those respondents might be from the semi-literate or literates group in the Ghanaian society. It suggests those respondents have good eye-sight and retentive memory and as such could vividly describe in detail anything they observe for the first time. Indeed, it hints those electorates are free from colour blindness. Nevertheless, those electorates who could not identify their party colours in the orderly manner might probably lack critical observation skills. This is an indication that some electorates cannot recall and describe minute things they see

for the first time. It also implies that some electorates might vote for any party whose colour schemes are similar or identical on the ballot paper. This can also affects electoral fortunes of a party since some members may be colour blind or naturally suffering from eye problems.

This represents that visually, members from all the selected political parties know their party colours but are unable to describe them in the order as officially been registered with Electoral Commission of Ghana. This is an indication that party members do not pay attention to the order in which political party colours appear to the general public. The proper orderly arrangements have been ignored probably due to party members reluctant to study and know them.

From the study 117(39.2%) respondents from the NDC could not identify their parties colour in an orderly manner. In case of NPP 92(25.0%) failed to identify their parties colour in the correct order. On the other hand, 52(28.6%) from CPP could identify the order in their party's colours as have been officially registered with the Electoral Commission of Ghana. Last but not least is PNC. As many as 49(38.5%) failed to respond positively to the orderly arrangement of their party's colours.

Furthermore, in the case of CPP and PNC which have similar colour schemes, but with different arrangements, more than 60% of the respondents could identify them. This suggests that there are sizeable numbers of members either in the elite class or otherwise who cannot write or name the party colours in a chronological manner.

In conclusion, party executives should educate their party members the order in which party colours have been registered with the Electoral Commission of Ghana.

4.7.2 Identification of Political Parties' Symbols and Colours by Party Members

Graph 4.7.2 shows that all the 369(100%) from NPP could identify their party symbol (the elephant). This means that probably the local slogan of the party 'kukrudu' is deep rooted in the minds and lips of the party members. It also means that among many other party symbols, NPP party faithful can recognize their party symbol. Similarly, all the 300(100%) respondents of NDC could also notice the party symbol. This could be attributed to a famous name (Akatamanso) adopted and used by the NDC party. It therefore means that most party members are aware of the existence of the party symbol. On the other hand with the exception of 2(2.3%) all the 126(97.6%) respondents from CPP could recognize party symbol. This also means that CPP members know their party symbol very well.

However, the CPP's 'Backwards never forward ever' seems to dominate more than party symbol hence its philosophy of Nkumahism associated with Dr. Kwame Nkrumah in the 20th century. With the PNC, as many as 127 (99.1%) were able to identify the party symbol. The only 1(0.99%) might have been confused with party symbol with party slogan. This also means that the famous

'Eye Kube' as the party symbol is popular with those members. Despite the fact that the PNC does not have large followers like their rivals in the NDC and NPP, their members are focused on the party's essentials.

In concluding, political parties should continue educating their members on the need to recognize their party symbols and that of others. This will also improve the party's electoral fortunes via the ballot papers.

4.7.3 Respondents' responses on Purpose for a Political Party to have Colours

Graph 4.7.3 depicts the reasons why a political party should have colours. It spelt out varied opinions from study respondents why a political party needs colours for its political activities.

The details in Graph 4.7.3 show that 287(95.6%) from NDC, 334(90.5%) respondents from NPP, CPP's 158(85.7%) and PNC's 84(65.8%) chose primarily for identification purposes. This suggests that in all the four political parties more than 65% agreed that the purpose for a Political Party to have colour is basically for easy identification. It means that majority of the electorates know that Ghanaian political parties are to have colour for identification purposes. It shows that respondents are aware of the core of colour on the electorate in Ghanaian politics. It also demonstrates that Ghanaian democracy is growing and as such many electorates are discerning observers to make meaningful decision for themselves. For popularity these were the statistics: 13(4.4%) from NDC, 17

(4.8%) from NPP, 26(14.3%) from CPP and 44(34.2%). It shows the level of knowledge and understanding of some respondents with regards to political party colours and its real meaning on them. Therefore being popular with political parties would also make them popular to win electoral votes. Contrary to this opinion, some electorates create confusion if electoral fortunes do not go in their favour.

It means that few members and supporters of the selected political parties are of the view that political parties should have colour to make them win popularity from the electorates and the general public. Only 17 (4.8%) respondents from NPP agreed that their party must have colour to win political power. To win popularity and to win power chosen by some respondents as their responses to the question posed to them is an indication that those study respondents do not understand concepts of colour and the role it plays in political parties in Ghana.

To conclude, Ghanaian political parties should continue to use colours to identify themselves from others. These will enable the electorates to fathom why political parties have colours.

Graph 4.7.3 Respondents Responses on Purpose for a Political Party to have Colours
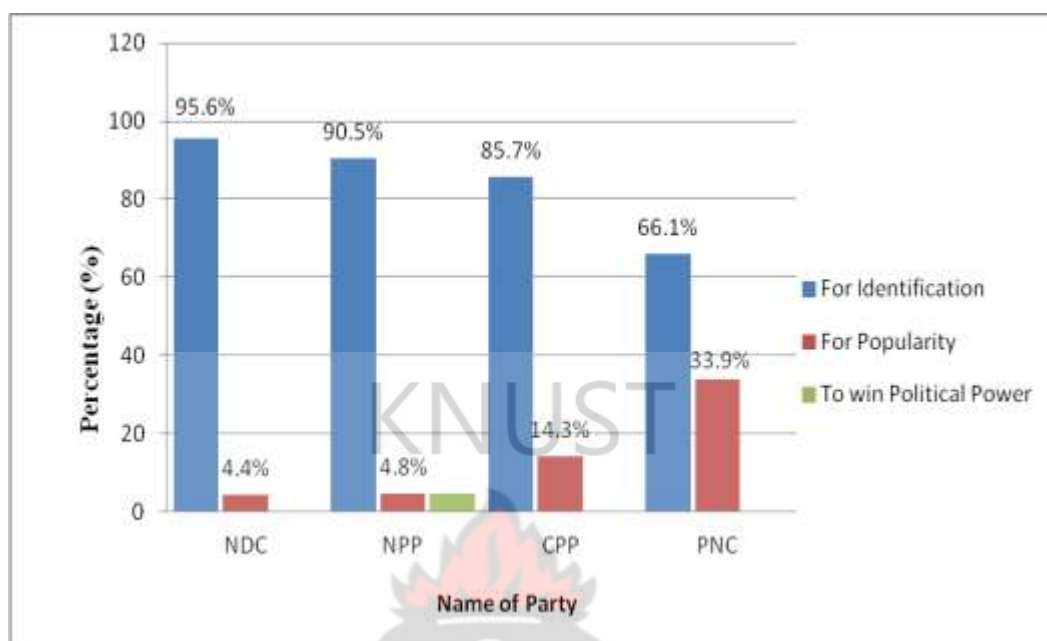
4.7.4 Respondents Responses on Purpose for a Political Party to have Symbol

Graph 4.7.4 shows the responses from the study respondents on the purposes for a political party have symbol. It spelt out varied views from party members why a political party needs symbol to associate them from others.

From Graph 4.7.4 majority of the respondents including 273 (91.2%) from NDC, 325 (88.1%) from NPP, 1584 (85.7%) from CPP and 93 (72.6%) from PNC says that political parties should have a symbol for identification. This demonstrates that electorates know the significance of symbols to political parties and the

general elections in Ghana. This probably also assist them to distinguish between one political party from another.

On the other hand, few respondents 132 (4.4%) from NDC, 88 (2.4%) from NPP and 352 (27.4%) opted for popularity. This reveals that few respondents have no knowledge about symbols. More so, 144(4.4%) from NDC and 144 (3.6%) from NPP chose to win political power.

In all the four Political Parties more than 60% agreed that Political Parties should have a symbol. On the other hand less than 5% of the respondents chose or agreed the Political Parties should have symbols for popularity. Furthermore, it shows that symbols are used for identification and expression of philosophy.

In concluding, every political party symbols should be well identified from others by their members so as to help them win more electoral votes.
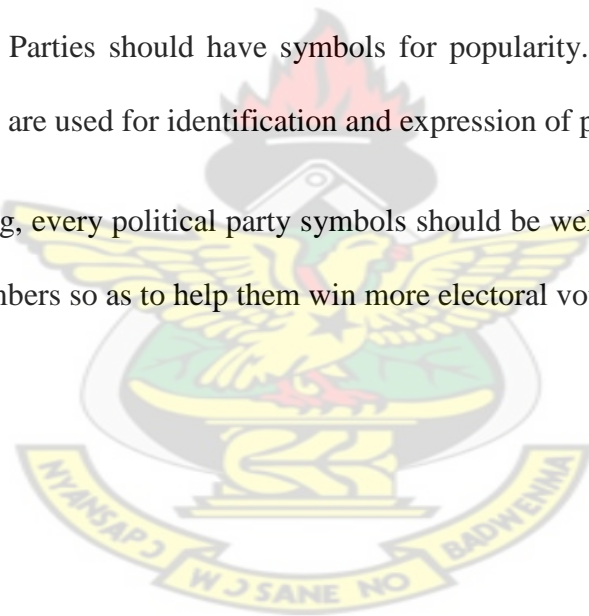
Graph 4.7.4: Respondents responses on Purpose for a Political Party to have Symbol
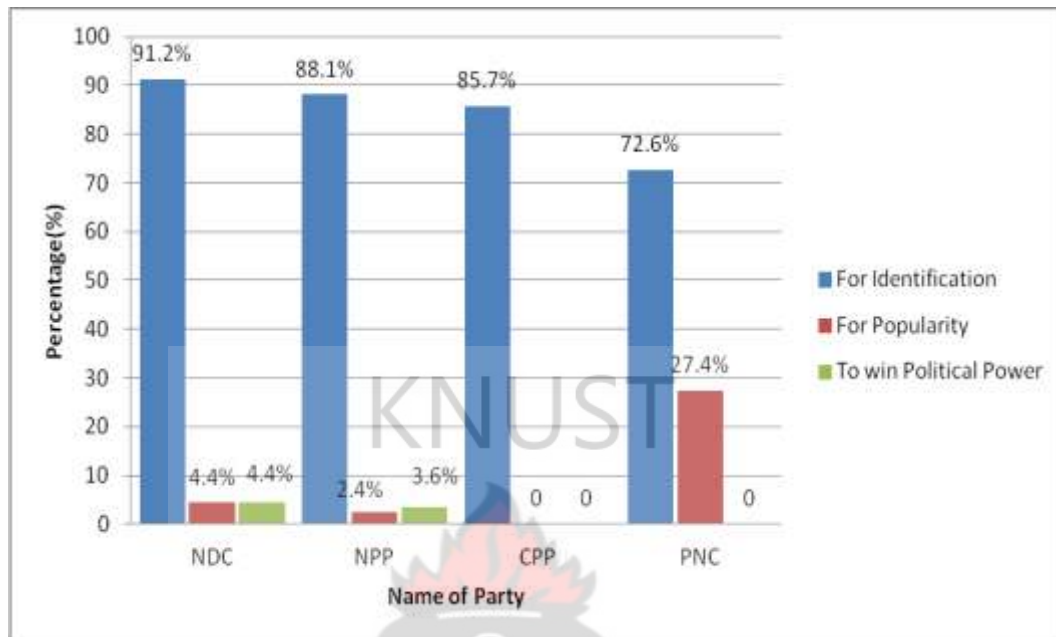
4.7.5 Description of Party Colours by the Party members

The text below looks into the descriptions done by the party members on political party colours. It spelt out varied opinions from party members on how they see their political party colours.

Generally, the sample responses from the questionnaire showed that majority of the respondents could not expressed their party colours. The responses further displayed that most respondents lack the will to illustrate their party colours. According to the responses, most of the respondents attributed their inability for the party colours description to lack of appropriate terminologies associated with

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them. Few of the respondents also ascribed their failure to critical observation of their parties' colours. In the case of the NPP most respondents could not state clearly the aesthetic arrangements of the party colours. It was also gathered from few respondents that blue colour has been used on elephant. However, most respondent from NDC similarly, could not describe the manner in which their party colours appeared to the general public. They failed in their submission to outline the aesthetic beauty of the arrangements of the colour as well as the qualities of the colours.

With CPP majority of the respondents could not tell the nature of the red and green colour on white background as used by the party. The case of PNC is no different. Few respondents could only describe the party colours. This means that majority of the respondents could not describe their party colours.

In the face of PNC, the responses were not different from the other parties. The few who responded proved lack of knowledge of the description of party colours. However, there were a handful of them who described the party's colours as having a green coconut tree with red and white background. This shows that most study respondents can identify party colours but cannot give a clear description of the appearance and the manner in which it is displayed to the general public.

4.7.6 Description of Party Symbol by the Party Members

The text below looks into the descriptions done by the party members on political party symbol. It spelt out varied opinions from party members on how they see their political party symbols.

Unlike the identification of the party colours by respondents, in the case of the description of the party symbol the situation was different. Indeed it was in the affirmative just like the description of the colours, most respondents could not describe their party's symbol. For instances in the CPP, most respondents could not tell whether the cockerel as the party symbol is realistic, semi-abstract or abstract. They could not also describe the activity (eating, jumping, sleeping or crowing) of the cockerel in the party's symbol. In the case of the PNC, most respondents did not know that the coconut tree has been placed in a circle within a square shape.

In another development similar observations were made about both NDC and NPP symbols. Respondents from NDC illustrated that the lower part of the handle of the party's umbrella is curled like the normal umbrella on the market which indeed is not the case as the research has indicated. Few respondents described the former head of umbrella as a bird instead of an eagle. This assertion is false with regards to the latter as in indicated in the description of the umbrella. The tip of the umbrella has been altered with a realistic eagle's head since a couple of months ago. This means that some respondents are not aware of this change.

With NPP, respondents could not indicate whether the elephant used by the party is male or female. However, most of the respondents could not describe the elephant's front right leg has been raised up as indicated in the logo. They could not expatiate why the elephant is in semi-abstract form.   In concluding it obvious the most party members lack critical observations in describing party symbols and colours. In view of this it suggested that party executives should take upon themselves to school their members on the need to significantly observe party symbols so as to enable them to describe them and take about them whenever the need arises.

4.8 Symbolism of NDC Colours and Symbol

The content of this section looks into the symbolic of symbols and colours of NDC Party. It deals mainly with the meanings of the party's individual colours and symbol. It also throws more light on the rationale to which those colours and symbol were adopted.

4.8.1 Symbolism of NDC Black

The black colour symbolizes national pride. It also symbolizes the toil and struggle of the pioneers or founding fathers of the party. The black colour, according to http://www.ehow.com/how_identify-political-party-symbols (2002), means the hope they have in the formation of the party that it will surely help them to win any general elections conducted by the Electoral Commission in the country. In true sense black and white colours are neutral colours. This therefore suggests that after entrenched positions taken by some members in the party, the advisory of the party mediate on the pressing issues to solve the problem amicably. It stands for the strength that the NDC party will use in serving party members and the nation at large.

4.8.2 Symbolism of NDC Red

NDC Red symbolizes the toil and perseverance the founding fathers had to endure for the formation of the party two decades ago. It also means strength of the party. Philosophically, the red colour symbolizes aggressiveness (as cited in chapter two of this dissertation) of the founding fathers. It symbolizes the passion that the

party has for the people of Ghana. The red colour has been interwoven with other colours to make the union aesthetically pleasing. The colour red was chosen to reflect the boldness and aggressive manner in which the founder of the party Flt. Lt. Jerry John Rawlings carries himself to the party members and the general public. It also shows the charisma with which he ruled Ghana under the PNDC era and eight years of democratic dispensations from 1993-2001.

4.8.3 Symbolism of NDC White

It means peace and freedom over everything for the party. It also suggests peace in reign and purity of attitudes (being plain and clear of all their deliberations). To the NDC party, white is also a symbol of victory from military government to civilian rule. It must be emphasised that the unification of these colours is agreeable. Visually this can be seen when party members use the colours in other forms of party paraphernalia such as Caps, Hats, T-shirts, Mouflage, Fugu, Kaba and the likes. Philosophically, white colour is a unifier or mediator of other chromatic colours. The white colour as appearing on the umbrella symbol unifies the divergence views the party leaders might have with party members and that of their rivals in the country. It symbolizes joy and transparency that the party has for the nation.

However, there are two achromatic colours (black and white) in the NDC's logo. The reason could be the hope they have in the people to give them power via general elections to make their lives better and victorious. The philosophy of the black and white colours as used by the NDC are linked to the philosophy of the

black and white clothes worn by many traditional and religious societies in Ghana to bid farewell to loved ones to the next world with the hope to meet sometime later.

4.8.4 Symbolism of NDC Green

Symbolically, NDC's Green epitomizes the development and long life of the members of the party. The Green colour signifies fresh ideas that the party will use for the development of Ghana that will suits the growing youth of the nation. The colour was added to signify the abundance of agricultural produce the country possesses. From the researcher's point of view the red and green colours are complementary colours. Again, it suggests there could be different opinions in the party to which the white colour comes in as mediator on such matters. The party could also be accused of divergence in unity even though leaders have been preaching virtue to their members and the general public.

However, the red and the green have been well distributed to create a sense of movement. This is to suggest that after resolutions of challenges in the party they move forward on National issues as a team. It symbolizes growth, and development that is the genuine ideas that the party uses for the development of the country.

4.8.5 Symbolism of NDC Umbrella

Symbolically, the umbrella literally means 'Akatamanso' (it covers the entire people of the nation). It represents oneness, unity and togetherness. The NDC party symbol is an umbrella with an eagle's head on top. The head of eagle means the party is watchful and will react very quickly about the concerns of party members and the people in the country. The umbrella denotes protection and caring of every Ghanaian citizen. The eagle's head indicated on top of the umbrella symbolically shows the power and might the NDC government will use to rule the country when given the mandate by the electorates. It also represents how the people in the country peradventure could be cared for under the NDC's government. The umbrella symbolizes shield and protection. The design elements on the umbrella such as the colours, shapes and the form of the head of the eagle are aesthetically pleasant. In Ghana and even in West Africa only the NDC party uses the Umbrella as its political party symbol. The symbol is used to tell its fellow supporters and countrymen that whether rain or shine they will serve them. Literally, men and women, children and the aged use umbrella in Ghana

The umbrella as we know it today is primarily a device to keep people dry in rain or to prevent people from direct contact with the scorching sun. Literally, men and women, children and the aged use umbrella in Ghana. Its original purpose was to shade a person from the sun. Historically, *Umbra* is Latin for "shade", a function that is still reflected in the word "parasol," (derived from the French *parare*," to shield" and *sol,* "sun") a smaller-sized umbrella used primarily by

women. Symbolically, there is an abundance of references to the usage of parasols and umbrellas in art and literature from ancient Africa, Asia, and Europe.

For example, the Egyptian goddess Nut shielded the earth like a giant umbrella— only her toes and fingertips touched the ground—thus protecting humanity from the unsafe elements of the heavens. Although the Egyptians, like the Mesopotamians, used palm fronds and feathers in their umbrellas, they also introduced stretched papyrus as a material for the canopy, thereby creating a device that is recognizably an umbrella by modern standards.

Furthermore, about 2,000 years ago, the sun-umbrella was a common accessory for wealthy Greek and Roman women. Symbolically, it had become so identified as a "woman's object" that men who used it were subjected to ridicule. In the first century A.D., Roman women took to oiling their paper sunshades, intentionally creating umbrellas for use in the rain. There is even a recorded lawsuit dating from the first century over whether women should be allowed to open umbrellas during events held in amphitheatres. Although umbrellas blocked the vision of those behind them, the women won their case.

Due to the efforts of Hanway, MacDonald, and other enterprising individuals' allegories, the umbrella became a common accessory. In England, special designed handles that concealed flasks for liquors, daggers and knives were in high demand by wealthy gentlemen. The umbrella became so popular that by the mid-twentieth century, if not earlier, etiquette demanded that the uniform of the English gentleman include hat, gloves, and umbrella. Among the qualities one

might look for in an umbrella is the comfort of the handle, the ease with which the umbrella is opened and closed, and the closeness with which the canopy segments are connected to the ribs.

4.9 Symbolism of NPP Colours and Symbol

This part of the dissertation delves into the symbolism of symbols and colours of NPP. It deals mainly with the values of the party's colours and symbol. It also throws more light on the basis to which those colours and symbols were embraced.

4.9.1 Symbolism of NPP Red

The red colour signifies the strength of the party. The red colour also symbolizes socialism and courage. It also shows the seriousness with which the party attached to its activities to bring out development for the nation. The red colour signifies aggressive action portrayed by the party's forefathers in the Danquah, Busua tradition. This symbolism could be the reason(s) why the NPP is tough and displays resistance to suppression by other political parties.

4.9.2 Symbolism of NPP White

The white colour symbolizes victory, success and prosperity of the party. It also signifies the victory of the party in performing any task for the nation. In a linkage to Ghanaian religious and traditional communities white essentials are used to

commemorate victorious or joyous occasions. Symbolically and psychologically that is the reason why the party chose the colour for that purpose.

4.9.3 Symbolism of NPP Blue

The blue colour represents peace. It suggests the peaceful atmosphere that the party will bring to the citizens of Ghana. In many parts of Ghanaian societies blue colour is used to signify calmness, peace and love towards one another as indicated in the colour symbolism chart in Chapter 4. The contrast in this combination of colours red, white and blue is indeed very sharp and clear. It looks as if there is yet another conflict of ideas or opinions with regard to the NPP arrangements of colours. Symbolically the white colour mediates (unifier) the red colour (a differing view) at the top and blue colour (another incompatible opinion) at the bottom. Furthermore, in design, complementary shapes are put together to harmonize one another. Indeed, the artist is a peace-maker. Artists are able to relate to every human being in all aspects of human lives. Therefore, a circle in a square shape suggests God's influence on the party.

In the light of this, the party executives, members and electorates could relate to each other well and to relate properly to the general public in peaceful and lovely manner. This kind of relationship has been woven in their slogan 'Development in Freedom'. This suggests that members have the liberty to express their views without restrictions, fear or favour and most importantly intimidations from any 'quarters' of the party.

4.9.4 Symbolism of NPP Elephant

Elephants are very wise animals with long memories. Symbolically, they are community animals that are revered for the care and sacrifices they make for one another through thick and thin. The Elephant with a raised foreleg stands in the centre, signifying the need to stamp out the menace of military interventions and defend democracy and the rule of law at all times (source: http://www.thenewpatroiticparty.org/). The elephant is a symbol of reliability. The elephant in the middle of the white symbolizes stability. It symbolises greatness, wit, longevity, happiness, royalty, good luck and ambition. The philosophy of their choice of elephant, is to signify that the party is strong, great and mighty as the elephant nature posses such qualities among mammals in the animal kingdom. Female elephants just like human beings, are kind, tolerant, and loving. Elephants are the bearers of kings and queens and so symbol of royalty, prosperity, temperance, dignity and power. It is against these virtues and qualities that the elephant was chosen as the party symbol. It signifies the strength and firmness of party in protecting human rights and the rule of law through the practice of true democracy.

From the symbol of the party, three legs of the elephant are standing with the right front leg raised slightly above the ground. The posture of the elephant shows that it is in motion and metaphorically represents the progress of the party. This means that the elephant is about to move. It could also be the reason to which the party

adopted the slogan "we are moving forward" in the 2008 presidential and parliamentary elections in Ghana.

Elsewhere history shows that the elephant has long been regarded as a symbol of divine wisdom in India. Sovereigns often assumed titles such as "lord of the elephants" or "the white elephant". The qualities of the elephant are recognized throughout the Orient: longevity, strength, patience, endurance and self-restraint. The ability of elephants to aid in battle led to their additional symbolic meaning of triumph, power and victory. Elephants are large land mammals with only three species living today: African Bush elephant, African forest elephant and Asian elephant. The name elephant originates with the Greek word for "ivory".

The New Patriotic Party is the only party in Ghana which uses the elephant as a party symbol. Historically, Elephants are the largest of the land animals, yet very agile, with a magnificent trunk, and a lifespan similar to humans. The elephant is a most fascinating animal with the largest brain of all land mammals.

The elephant is a very family-oriented mammal. Each group of females, called a family unit, consists of the Matriarch, her adult daughters and their children. The Matriarch is the group leader. She is the eldest and, therefore, the wisest and most experienced. She walks in the front of the group to reconnoiter the territory, listen for danger and decide where the family will go next. The adult females in the group are usually related, and they share the tasks of living and rearing the young. The family unit stays together for their entire lifetime. African elephant, the largest land animal on the planet, stands out as the most potent symbol of the

animal kingdom. Perhaps, it is as result of these traits of the elephants that why members of the NPP exhibit same in Ghanaian politics.

African interpretations of the elephant vary considerably. Although it is estimated that it has been over two hundred years since the Akan people, (of coastal and forest areas of southwest Ghana) have coexisted with the elephant, the symbolic image of the pachyderm continues to inform their visual and verbal arts. Representations of elephants on musical instruments, chiefly regalia, and gold weights, celebrate the might of the beast and simultaneously praise the implied powers of chief executive.

4.10 Symbolism of CPP Symbol and Colours

This branch of the dissertation delves into the symbolism of symbols and colours of CPP's Party. It discusses mainly with the principles of the party's colours and symbol. It also throws more light on the basis to which those colours and symbols were implemented.

4.10.1 Symbolism CPP Red

The red colour in the designs of the CPP design looks solid. Figuratively, its solidity symbolises revolutionary movement and shake-ups exhibited by Dr. Kwame Nkrumah and others in the run-up to Independence Struggle in the mid 20th century. It symbolizes the bloodshed by the forefathers before, during and after the Independence period. It perhaps against this background that most

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Ghanaian communities used red colour paraphernalia to mean danger, violence, mayhem, and the likes. However, it is not a true reflection of the party faithful in recent times. Red colour also means aggressive as illustrated on colour symbolism chart on Chapter 2.

4.10.2 Symbolism of CPP Green

The green colour of the CPP signifies the development of the youth in the party to reflect that of the country. It also signifies the rich agricultural produce the country possesses.

4.10.3 Symbolism of CPP White

White colour is a symbol of victory. White colour was used to symbolize the success of the party. The success of the party could be traced to the Dr. Kwame Nkrumah being elected as the head of state in 1960.

4.10.4 Symbolism of CPP Cockerel

"The cockerel is a very caring and benevolent bird that may have a hundred chicks but knows each chick and its needs and peculiarities individually." It is also very protective of its family and it is proud and regal in its bearing. It is not easily scared and all members of the family subject themselves to the authority of the cockerel. Just like the cockerel, the CPP welfare of the people is it supreme concern. The cockerel is a bird which announces a new dawn. This signifies a call for change. The cockerel wakes up early and crows at dawn to wake neighbours up. Allegorically, the cockerel is used by the CPP to urge Ghanaians to wake up

early to go and work for a better mother Ghana. The allegory behind the symbol cockerel is to be ahead of others (proactiveness) as indicated in Chapter 2. The cockerel also stands for leadership. The CPP believes since the cockerel is believed to crow to wake up men, it became a symbol of vigilance, that is, the one that arouses the unwary person to a danger ahead. It also stirs the lazy man from sleep, and thus is a symbol of vitality. Symbolically, the following are summary meanings of the cockerel. They include: Pride, Honesty, Courage, Vigilance, Arrogance, Strength, Watchfulness and Flamboyance. It is against this background that the CPP prides itself with Nkumahism and attached their philosophies and visions to the founder of the party the late Dr. Kwame Nkrumah who indeed exhibited virtues beyond description to mother Ghana and Africa.

Elsewhere, the Ancient Greeks believed the cockerel rose to attention and saluted the sun every morning with a hearty cry, symbolizing victory over night. Therefore, the cockerel was considered a solar emblem to the Greeks, and was adopted as a sacred sign to the god Apollo as well as Zeus, Persephone and Attis.

In Christianity the cockerel is noted for crowing three times after Peter denied Christ (Luke 22:58-64, Mark 14:69-79, Matt. 26:71-75). In this light, it became a symbol for Christ's passion. Later, the cockerel signified the repentance of the saint and religious vigilance as well as resurrection. To this day the cockerel seen on a weathervane is steeped in symbolic meanings that deal with watchful vigilance against evil, as weather vanes are commonly seen at top churches.

One of the twelve signs of the Chinese zodiac, the cockerel is a Chinese symbol of honesty, as well as physical and moral fortitude. It is of the yang attribute and signifies fortune, luck, fidelity, protection as well as bossiness.

Cockerels are considered sacred symbols in Japan, and are permitted to run free among the Shinto temples. This is partially due to the cockerel calling Shinto followers to prayer with its morning crow at dawn.

In dreams, the cockerel is considered a time-keeper and is a sign of time passing in our lives. Hearing a cockerel's voice in our dreams may indicate we need a wake-up call, and need to pay attention to some circumstances in our lives. Seeing a brilliantly plumed cockerel in our dreams indicates it is time to let others discover our true selves, and strut our stuff (show our talents) to others.

4.11 Symbolism of PNC Colours and Symbol

This component of the dissertation explores the symbolism of symbols and colours of PNC. It deals mainly with the values of the party's colours and symbol. It also throws more light on the foundation to which those colours and symbols were espoused.

4.11.1 Symbolism of PNC Red

The red colour represents the bloodshed by the forefathers of the PNC in the past. It also suggests human blood relationship. It means the zeal and strength that the party will put into Ghanaians for National development. The colour red depicts the toil and lives they lost during the fight for power of the party.

4.11.2 Symbolism of PNC Green

The green symbolizes the able youth of the party and hope for the country. It means that the PNC will bring new beginning into lives of Ghanaians. Green symbolizes growth and fertility of the party that portrays the spirit of multiple. In effect, it indicates the party usefulness.

4.11.3 Symbolism of PNC White

It means the victory of the party. It also symbolizes the celebration of achievement together with Ghanaians. Similarly this could be traced to the attainment of the late Dr. Hilla Limann as the head of state in 1979.

4.11.4 Symbolism of PNC Coconut tree

The Coconut symbolizes hope for lost fisherman at sea and that any time they see the coconut tree at head, they believe there is land ahead of them. The PNC is therefore the hope of Ghanaians that will better wellbeing of all citizenry and ensure equity in the distribution of the national wealth source: (http://wwwpncghana.org/).

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Coconut tree is regarded as a useful plant because many things can be derived from it. The coconut symbolizes fruitfulness. Coconut palm tree gives shade and food. It shows how care and helpfulness the party is to the people. The coconut has been placed in the middle of the background circle. In the symbolism of shapes a circle means holiness and these together denote the transparency with which the party as a whole does its activities with cleanliness. The symbol of the coconut in their logo symbolizes stability, fertility, and growth of the party.

4.12 Table on Colour Symbolism

Table 4.12.1 on page the next shows the various colours used by the selected Political Parties in Ghana and the connection with their Symbolism worldwide. It shows semblance of related colours and their symbolism being used elsewhere in the world. It gives a clear understanding of the colours being understudied. These interpretations are from the author and the researcher associated them to some parts of the text in the write up.

Table 4.12.1: Colour Symbolism Chart

Colour	Symbolism
Red	Excitement, energy, passion, desire, speed, strength, power, heat, love, aggression, danger, fire, blood, war, violence, aggression, all things intense and passionate.
Blue	Peace, tranquillity, calm, stability, harmony, unity, trust, truth, confidence, conservatism, security, cleanliness, order, loyalty, sky, water, cold, technology, depression, appetite suppressant. Love
Green	Nature, environment, healthy, good luck, renewal, youth, spring, generosity, fertility, jealously, inexperience, envy, misfortune.
White	Reverence, purity, simplicity, cleanliness, peace, humility, precision, innocence, youth, birth, winter, snow, good, sterility, marriage (Western cultures), death (Eastern cultures), cold, clinical,
Black	Power, sexuality, sophistication, formality, elegance, wealth, mystery, fear, evil, anonymity, unhappiness, depth, style, evil, sadness, remorse, anger, underground, good technical colour, mourning, death (Western cultures).

Source: Empower-yourself-with-colour-psychology.com (2010)

4.13.1 Consideration of Symbolism of Colour when voting

In all the four Political Parties, majority of the respondents which ranges from 57.1% being the lowest percentage from CPP and 91.5% being the highest percentage from PNC agreed that colours matter a lot when voting for their personal parties. Graph 4.13.1 shows detailed statistics about the responses. It indicates 234 (78.0%) respondents from NDC party sometimes consider the party paraphernalia with the philosophy that it carries before they cast their vote. Similarly, 237(64.3%) also from the NPP responded in the affirmative. This could mean that in the NPP some electorates' aside all differences cast their vote by considering the party's colour. CPP's 105(57.1%) is also a clear manifestation of the electorates decision to vote by considering the colour of the party. The case of PNC is no different. As many as 117(91.5%) respondents admitted they considered the party's colour before voting.

However, the research on this particular item reveals a sharp contradiction to an earlier data on Graph 4.2.5., albeit they are on different items. The number of respondents who were drawn to their parties based on party symbol and colours were very low. Yet in Graph 4.13.1 the number of respondents has shot up significantly. It means a yardstick or measure that determines electorate to a party will not be the same to vote within other parties or vice versa. It does shows that there is no clear pattern electorates follow consistently to cast their vote. What draws electorate to a particular party might not necessary be the same in another. The new research finding is interesting considering the result of the data. Some electorates might also be drawn to their party based on the philosophy of the party

but on voting day might consider the flag bearer or any other issue. On the other hand, 66(20.0%) respondents disagreed. Their response was NO. These respondents might have other different opinions. One of their views could mean that their voting pattern for a party is based on a Flag bearer of the party. Another opinion is that it is based on the philosophy of the party.

In a follow up question to the above submission, respondents cited colours help to identify one party from the other in terms of party activities with all kinds of party paraphernalia. They added that colours most importantly assist them to identify their party leaders and party colours from others on the ballot papers when casting their vote regardless of the numerical position on the ballot paper.

To conclude, every political party should be well identified among others and also on the ballot papers by their members so as to help them win more electoral votes.
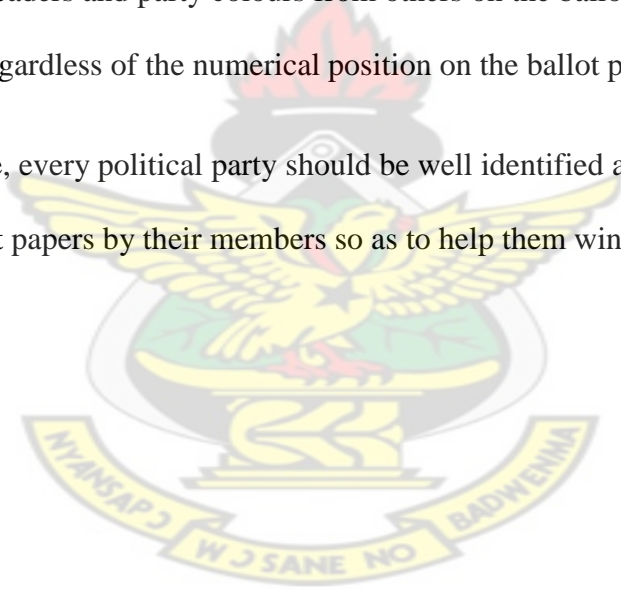
Graph 4.13.1: Consideration of Symbolism of Colour when voting
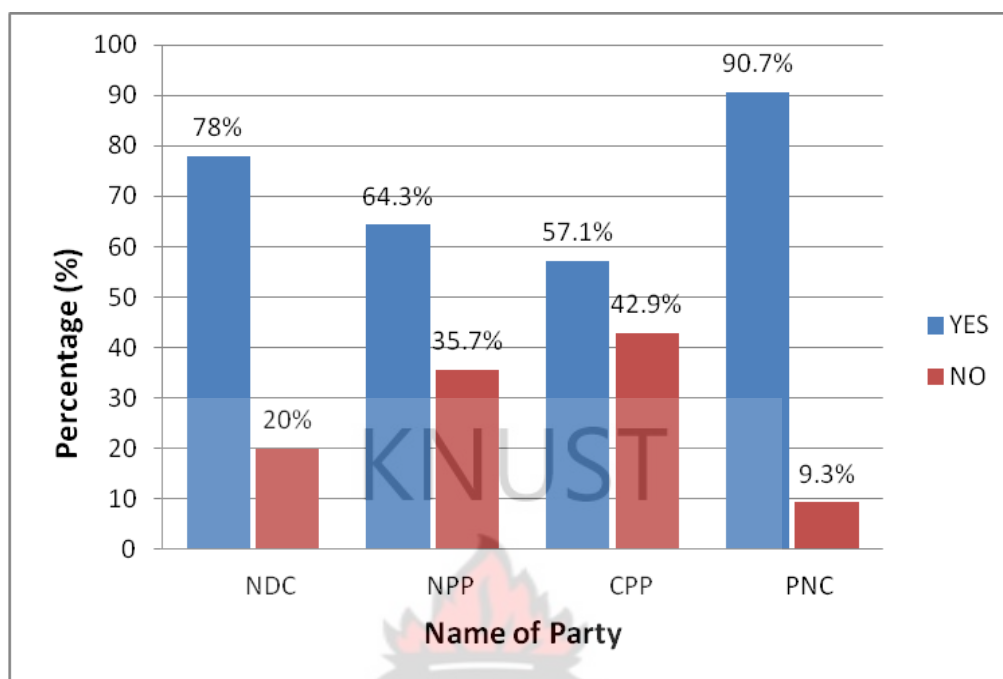
4.13.2 Knowledge on Symbolism of Party Colours

The text below looks into the descriptions done by the party members on political party colours. It carries varied opinions from party members on whether or not they have any knowledge on their party colours' symbolism.

From Graph 4.13.2, it shows that most respondents from the selected parties know their party's official colours. Three hundred (300) respondents representing 100% from NDC, 356 respondents representing 96.4% from NPP, 132 representing 71.4% from CPP and 104 respondents representing 81.2% from PNC were able to identify their party official colours. This insinuates that they can identify their Party's Colours from other ones. Again, it also means that many respondents are

aware of the importance colours play in their party's political activities. Furthermore, it shows that visually, political parties' colours have impact on the electorates. On the legend scale the impact ranges from high impact to extremely very high impact. It is based on this fact that some electorates paint the entire human bodies or skin with party colours. It tells that the understanding of the colours has been deep rooted in their minds, bodies and soul. Of course some electorates are hired and paid for the services whereas to others for the fun of it and to others the strong desire they have for their parties.

Few of the respondents as shown on Graph 4.13.2 who chose NO or disagree to the item posed them might have little or no visual experiences with party colours. They include 13(3.6%) from NPP, 52(26.6%) from CPP, and 24(18.8%) from PNC with none from the NDC. Nevertheless the percentages of these figures show no or zero impact on these respondents who chose NO as their answer. This signifies that despite the passion with which electorates follow their parties they are ignorant about party colours. It could also mean that they are those from the illiterates group in the society. Moreover, it could also mean that many electorates are interested in the colours of their political parties than others. It suggests lack of serious commitment on the parts of most electorates in the various political parties and what goes on in those parties.

Therefore, in concluding, party executives should imbibe in party members the official colours of their parties.

Table 4.13.2 Respondents' knowledge on Symbolism of Party Colours
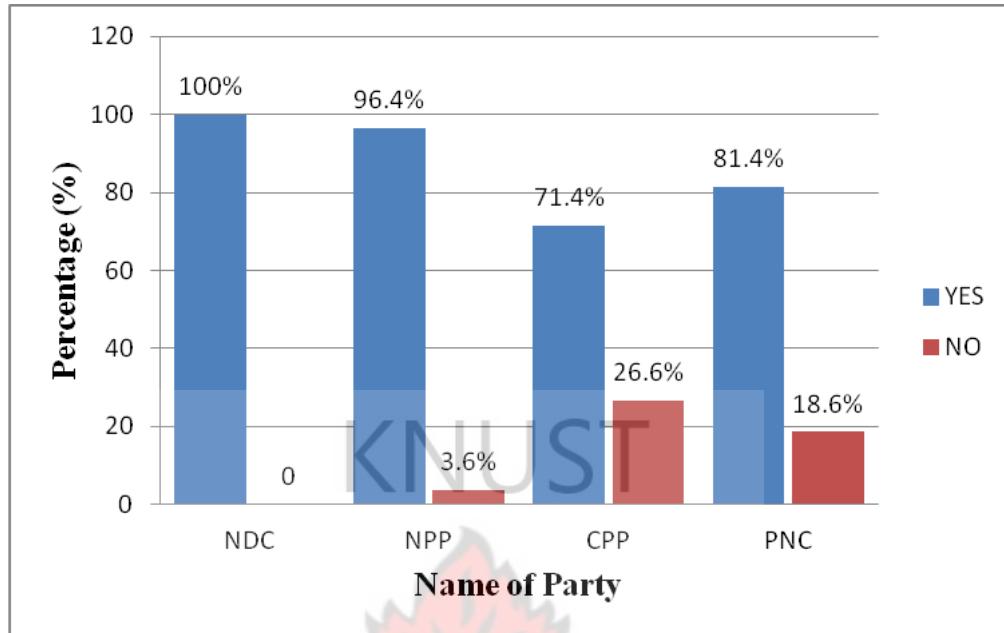
4.13.3 Recognition of Party Colours by Opponents

The data on Graph 4.13.3 shows that most respondents are aware of the existence of other Political Parties. From Graph 4.13.3 222(74.0%) respondents from the NDC, 228(61.9%) from NPP, 105(57.1%) from CPP and 63(49.6%) from PNC. They also show concern about occurrences in those parties. It shows more than half of the respondents agreed having a full knowledge with other political colours. They attributed the knowledge to the various political parties' activities across the length and breadth of the country. It implies that they know much about the other political party colour.

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The minority of respondents including 52(17.6) respondents from NDC, 132(28.1%) respondents from CPP and 64(50.4%) respondents who opted for NO might probably have little or no knowledge or interest in whatever happens in the other Political Parties. In a follow up question, the respondents claimed they do not attach any importance to any political party's colours. This is a clear indication that some electorates are ignorant about occurrences in rival political parties. It suggests that those respondents do not benefit from those parties and therefore do not see the need to learn anything about them. It signifies some people are self-centred and only believe their party should always be the head and not the tail. This leads to political acrimony and unnecessary tension among the political divides in the country.

Twenty-six (26) study respondents representing 14.5% however, could not either say YES or NO. Those respondents are from CPP. This insinuates those respondents have not been in politics for so long nor have no idea about other political parties' colours. It could suggest that they do not want to show their ignorance or otherwise to the item posed to them.

In conclusion, the researcher concludes that party members and party supporters should know the official colours of other political parties in the country.

Graph 4.13.3: Recognition of Party Colours by Opponents
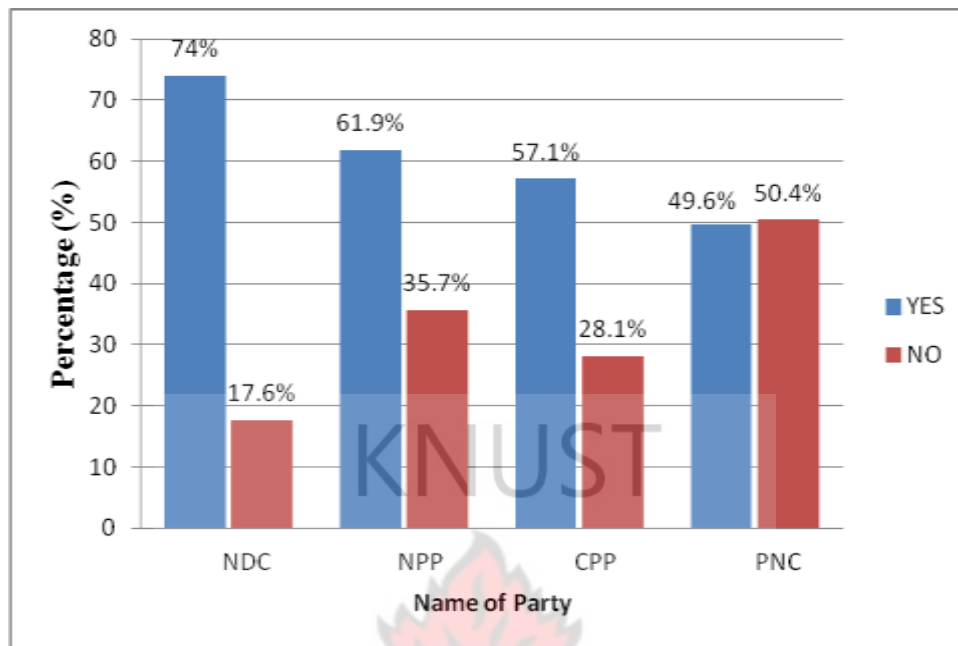
4.13.4 Respondents Consideration of Party Symbol when voting

From the data on Graph 4.13.4, few respondents do not agree that symbol matter when voting for a particular party. This implies that symbols play major role in the political landscape of Ghana. From the data on Graph 4.13.4 reveals 221 (73.6%) for NDC, 277 (75.0%) for NPP, 158 (85.7%) for CPP and 92 (71.8%) for PNC responded YES to the item. It shows clearly symbols play vital role in any form of election in the country. Therefore, on the legend scale the impact level ranges from high impact to very high impact. It implies political parties in Ghana cannot do without symbols. Nonetheless, only a small number of respondents 66 (22.0%) from NDC, 79 (21.4%) from NPP, 26 (14.3%) from CPP and 36 (28.2%)

from PNC responded 'NO'. This denotes that those respondents believe party flag bearers are more important or matter most when voting for a political party. The minority of the respondents do not agree that symbol matter when voting for a particular party. The view from the minority is an indication that other factors are considered first.

To conclude, every political party should be well identified by their symbols to play major role in Ghanaian Politics.

Graph 4.13.4: Respondents Consideration of Party Symbol when voting
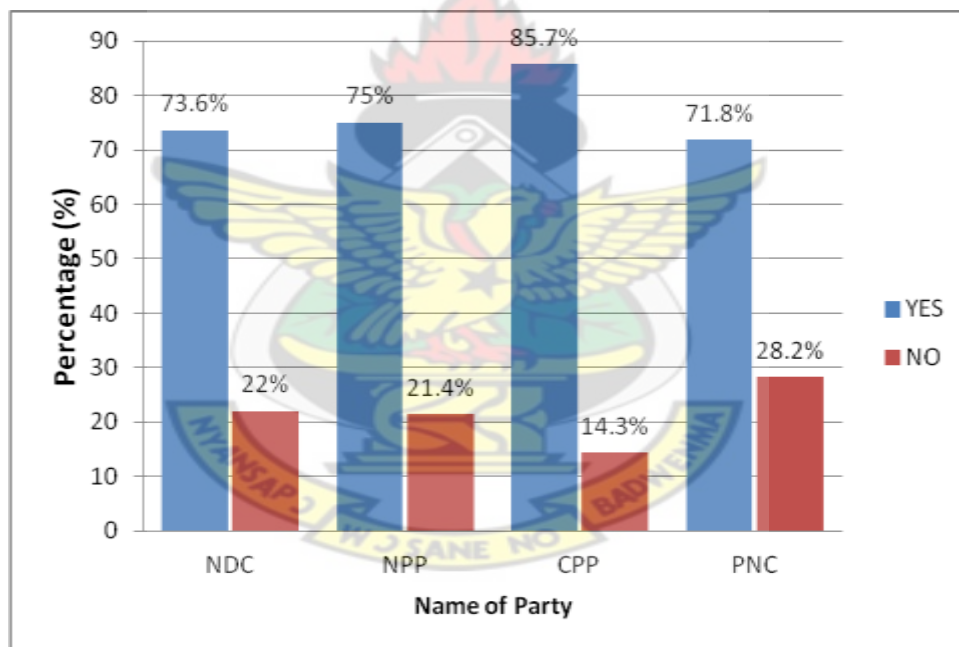
4.13.5 Respondents Knowledge of Party Symbol

The text below looks into the descriptions done by the party members on political party symbol symbolism. It carries diverse opinions from party members on whether or not they have any knowledge on the philosophy of party symbol.

The responses shown in the Graph 4.13.5 is fascinating. Most respondents 273 (91.2%) from NDC, 334 (90.5%) from NPP, 105 (59.1) from CPP and 99 (76.9%) from PNC contended that they know their respective party symbols. This means most respondents can easily vote for the party representation in any level of election. In spite of this, few respondents 132 (4.4%) from NDC, 17 (4.8%) from NPP, 79 (42.9%) from CPP and 29 (23.1%) say NO they do not know the symbol of their party. This means respondents could be confused with Party Colours and Party Symbols. Visually respondents could mistakenly assumed party colour for party symbol. Based on this analysis the impact level can be described as little impact (70-79%).

Therefore, in concluding, party executives should imbibe in party members the symbolism of official symbols of their parties.

Graph 4.13.5 Respondents Knowledge of Party Symbol
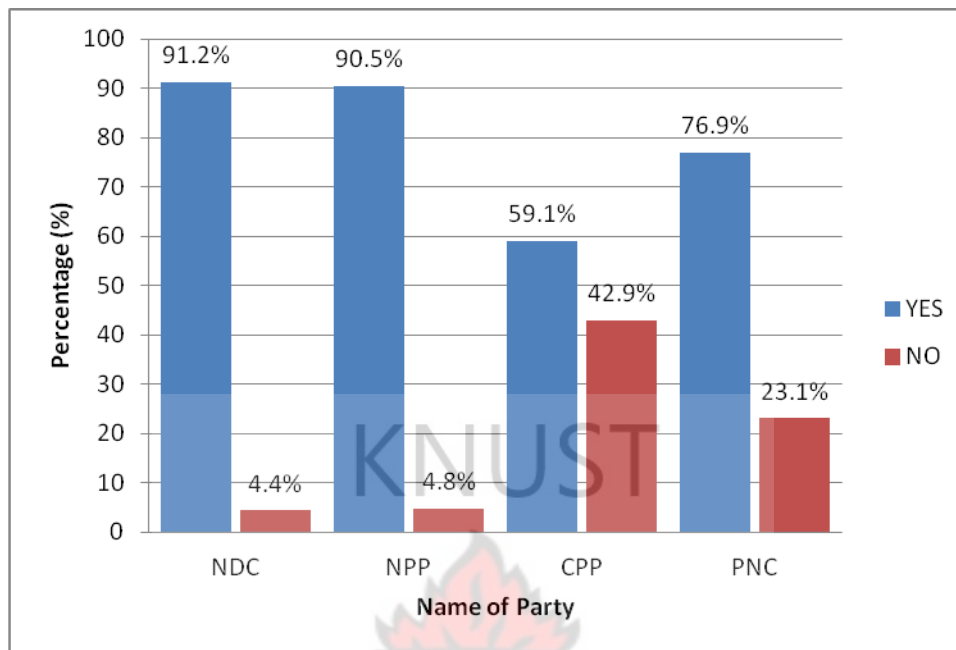
4.13.6 Recognition of Party Symbols by Opponents

This segment of the dissertation delves into opponents' recognition of party symbol. It reviews the interests of symbolism by opponent of other political parties' symbol.

From the Graph 4.13.6 below the number of respondents to the item declined slightly. Most respondents 235 (78.4%) from NDC, 264 (71.4%) from NPP, 79 (42.9) from CPP and 93 (72.6%) from PNC contended to YES. This shows that the interest of other Political Party Symbol is not a concern to some respondents. Few respondents 26 (8.8%) from NDC, 74 (20.2%) from NPP, 105 (57.1%) from

CPP and 35 (27.4%) say NO. It is an indication that some party members and supporters are not interested in other political parties' symbols.

In conclusion, party members and party supporters should know the philosophy of symbol of other political parties in the country.

Graph 4.13.6: Recognition of Party by Opponents
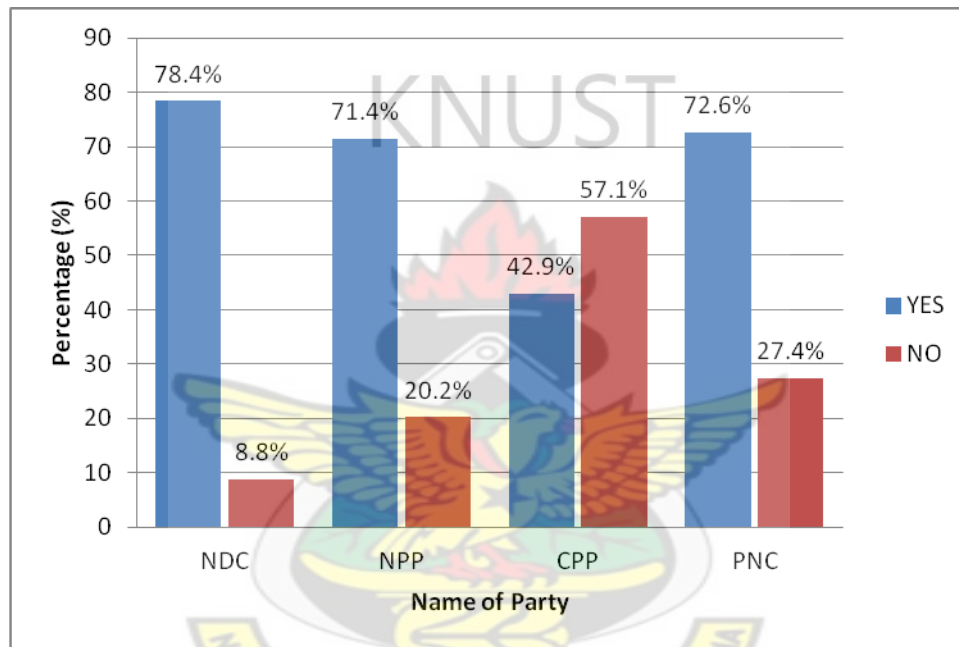
4.13.7 The Symbolism of Parties helps them to win power

This part of the dissertation dissects the contributions of party members as to whether the symbolism of symbols helps political party to win power. It examines the parties' symbolism and its performance and assistance they give to the selected political parties in winning power in Ghana's general elections.

From Graph 4.13.7 182 (60.8%) from NDC, say YES symbols help political parties in their campaign to gain power. Two hundred and thirty-seven 237(64.3%) respondents from NPP, 52(28.6%) from CPP and 88 respondents representing 68.4% agreed on YES. This means there some membership in the selected political divides who think and believe symbol plays major role in political activities in Ghana.

In a follow up question why those respondents chose YES, they asserted that symbols assist them in identifying their flag bearer on the ballot papers. They maintain it goes a long way to enhance the electoral fortunes of that party. The researcher agrees with this point because since the 1992 general elections, symbols of participated political parties are placed on the right hand side of the flag bearer's image to assist electorate cast their vote for their preferred candidates. Party activities cannot be done and will look boring without the inclusion of party symbols. Study respondents also added that party symbol beautifies their party rallies and other major and minor activities. The scene they described is an aesthetic in itself.

On the other hand, some of the respondents also disagreed and responded NO that party symbol help political party to win general elections. They included NDC's 79 (26.4%) respondents, NPP's 110(29.7%) respondents, 132(57.1%) from CPP and 28(27.4%) from PNC. This could mean there are quite unclear understandings about the impact /usefulness of symbol to a particular party. It also means that people do not have any education on the relevance of symbols to Political Party.

In the opinions of those who responded NO, they had varied views. One of the views was that the manifesto of the party, the flag bearer and human resource capacity endowed in a party should rather help a particular party to win general elections in Ghana. Another belief is the life assuring message a party has for the electorates will win the mandate of the people to govern them. This is an indication that Ghana's democracy is maturing and therefore political parties cannot impose things on the electorates. It also means electorates in the various political parties know things that will make them win power. Therefore the degree of the impact on the electorates as outlined in latter Chapter 3 is high impact (70-79%).

Furthermore, there are some groups of respondents who probably do not have any gist about the significance of party symbols in the political landscape of Ghana. This is evident in the graph as a manifestation of the points raised above. For instance in the case of NDC, 38 respondents representing 12.8%, twenty respondents representing 60% from NPP and 12 respondents representing 19.4% from PNC did not attempt the item. This is an indication that some respondents need to be educated on the values or parties' symbolism. Furthermore, it could mean those respondents maybe ignorant about the significant of party symbols in Ghanaian politics.

In concluding therefore, political parties should endeavour to weave around the significance of party symbols to their members which enable them to improve their electoral fates in general elections in Ghana.

Graph 4.13.7: The Symbolism of Parties helps them to win power
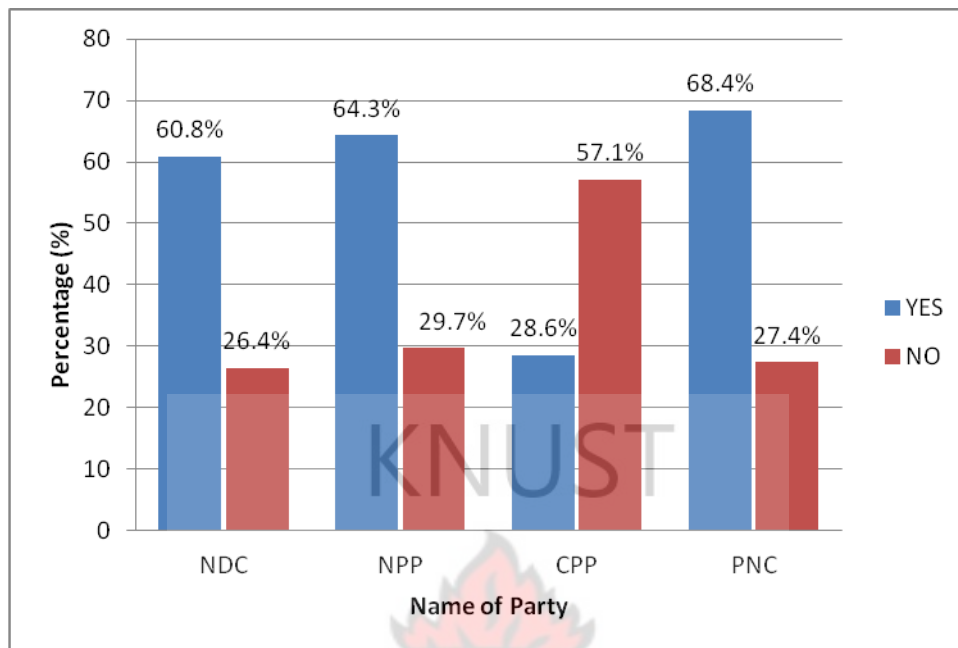
4.14.1 Respondents understanding of Symbolism of Party Colours

This division of the dissertation dissects the understanding of party members with regard to the symbolism of party colours. It examines the understanding of symbolism of party colours and how party members understood them.

From the Graph 4.14.1 there were mixed responses from respondents. Sixty-four (64) respondents representing 21.6% from NDC, 92 (25.0%) from NPP, 26 respondents representing 14.3% from CPP and last but not the least 12 representing 9.4% of the respondents say YES. This is an indication that few of the respondents from the selected four political parties grasp the symbolism of the

parties. Therefore on the scale of legend table (degree of the impact) the assimilation of the symbolism of party colours on the respondents is zero or no impact.

It means that those who say YES have little knowledge about this item. Therefore the impact of the understanding of the party's colour on the electorates is very low as indicated on Chapter 3. There is an indication that party leaders do not do enough to ensure that their folds fathom those symbolism. On the other hand it denotes that majority of the respondents do not comprehend the symbolism of the parties colours. It may also affect the voting pattern of those electorates. From the data on Graph 4.7.2, 209 (69.6 %) respondents from NDC, 224(60.7%) from NPP, 158 (85.7%) from CPP and 116 (91.6%) from PNC claimed they do not understand the symbolism of their parties colour. Again on the degree of the impact study, it is rated as no or zero impact (0-49%).

However, respondents who say NO are the majority. This means they do not have any facts about their various parties' official colours. Similarly, there were party members who could not attempt this item. This means study respondents were not sure of how to attempt this item.

To conclude, party executives are to make effort to enable party members grasp the symbolism of party colours.

Table 4.14.1: Respondents understanding of Symbolism of Party Colours
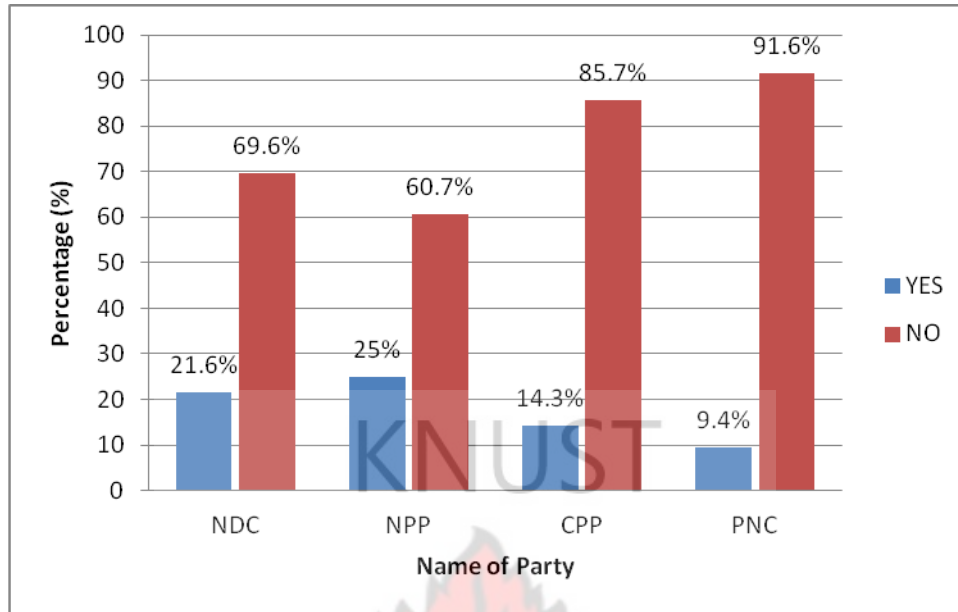
4.14.2 Respondents understanding of Symbolism of Party Symbol

This portion of the dissertation scrutinizes the understanding of party members with regards to the symbolism of party symbol. It examines the symbolism of the understanding of the party symbol and how party members understood them in general.

Similarly, just like Graph 4.14.2 majority of the respondents responded in the negative. They do not fathom symbolism of the party symbol. As many as 209(69.6%) respondents from NDC, 224 (60.7%) from NPP, 112(60.7%) from CPP and 92 (71.8%) respondents from PNC say they have no understanding of the symbolism of the party's symbol. This means that the majority of the

respondents do not figure out the symbolism of the party symbol. More so, on the degree of the impact study, it is rated as no or zero impact (0-49%).

This will ultimately affect the National Development. The greater parts of respondents do not uphold what the party intend to do for the country. This will also affects the progress for the country, moral on the parts of the electorates will be low and the development for the country will be retarded.

In respect to respondents responses to the item, as low as 64(21.6%) from NDC, 92(25.0%) from CPP and 15(12.0%) from PNC were in affirmative. This is an indication that few of the respondents do comprehend this item. It also shows that electorates in the various parties pay attention to party gatherings, propaganda on trivial national issues without recourse to other elements that make them vibrant in the Ghanaian society. It could also mean that they are the electorates who have spent time to learn deep knowledge about their respective political parties.

On the part of CPP, their cockerel as a party symbol has been suppressed by the party's slogan "backward never, forward ever". This is also a clear manifestation of the party members understanding of the party symbol. The slogan "backward never, forward ever" seems to dominate the party's activities throughout the country. It is also an indication that party leaders seem much comfortable with the turn of events for some years now. It therefore suggests that they appreciate the usage of the party's slogan much more than the party symbol. In a follow up to this assertion, electorates responded that they deem the slogan as having a nice sound in terms of pronunciation rather than the cockerel. They added that even

though their rival's party symbols sound better than theirs. They have no option than to use the slogan. And that progress, freedom and development can be managed under their government.

In the PNC, the coconut palm tree is the party's symbol. It is mostly pronounced 'Eye Kube'. Even though few respondents admitted having knowledge of it they could not reveal the symbolism of the party symbol. This is an indication that the few members might have learnt it from primary or secondary data.

This raises serious concern about the many messages selected political parties give to the electorates to vote them into government. The background study of NDC shows that the symbolism of the NDC's party symbol is 'Akatamanso' literally means all and sundry are covered under the umbrella. Therefore citizens are assured of adequate protection by the party should it be elected into government. Clearly, this symbolism of the party contradicts that of the minority of the respondents who explained the symbolism as the ability of the party to govern them under one leadership. Similarly, that of NPP's elephant symbolises reliability which means people can be assured of reliable economic management under their rule to benefit all and sundry. Again, this clearly also contradicts the common views of executing huge projects as regards the size of an elephant.

To conclude, the researcher employs political parties to educate their followers to comprehend the symbolism of their party symbols.

Graph 4.14.2: Respondents understanding of Symbolism of Party Symbol
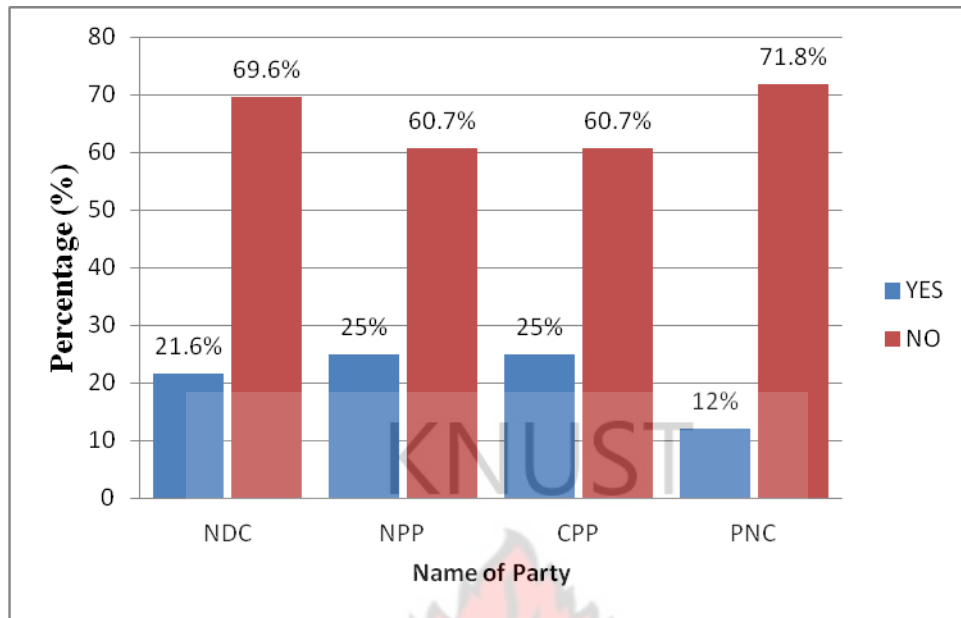
4.14.3 Respondents' reactions to Importance of Party's Symbols and Colours

The data looks at the importance of symbolism of selected party symbols and colours which assist electorates to vote in general elections. This portion of the dissertation explores the understanding of party members with regards to the party's symbolism.

From Graph 4.14.3, the data shows that there were low responses from respondents. There were 79(26.4%) respondents from the NDC who responded 'NO'. This means that minority of the electorates from NDC understood the importance whereas the majority do not have any idea about the importance of the party's symbols and colours. It also probably suggests that the NDC's party's

symbol and colours have not been well captured by the party's mass electorates. On the other hand, those who understood might be the party executives or knowledgeable elders within the party. The data on Graph 4.7.4 also shows that 79(42.9%) admitted YES whereas 79(42.9%) respondents responded NO to the item. There was almost a split response by party members. It is an indication that electorates might have mistaken the party's slogan into consideration before attempting this item. It means that indeed the electorates are aware of the importance of party's symbols and colours symbolism or otherwise.

On the part of PNC, 28(22.2%) responded to YES while 100(77.8%) admitted having NO knowledge about the said item. It means that PNC members also do not know their party's symbolical symbols and colours which are important aspect worth considering when voting. As low as 66 representing 17.9% out of 369 respondents from the camp of NPP responded YES to this item whereas those who responded NO were as many as 242 representing 83.3%. As indicated in the last but two Graphs, this implies that because members do not understand their various political party symbols and colours, they do not see the need to know the importance of the symbolism of the symbols and colours. Therefore, on the degree of the impact it is rated as no or zero impact (0-49%).

The previous unclear understanding of the last three items might influence their decisions in answering this item. In the view of the researcher it is a clear manifestation of the selected political parties' failure to address this problem. With the exception of few, majority of their membership have no idea about this item. Those who responded NO haplessly could not expatiate on the relevance.

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Indeed it is interesting to know all these hidden agenda of the electorates in the selected political parties under study.

In concluding, political parties are to embrace themselves the need to make their followers aware of the significance of symbolism of party symbols and colours for National Development.

Graph 4.14.3: Respondents' reactions to Importance of Party's Symbols and Colours
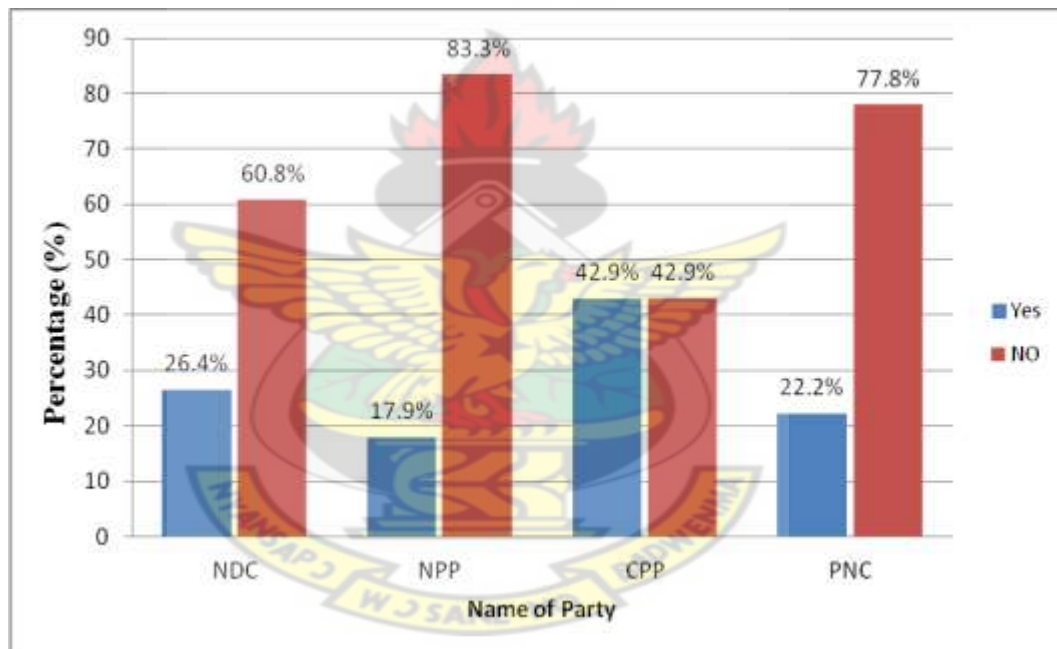
4.14.4 Relationship of Parties' Philosophy to their Symbols and Colours

This bit of the dissertation pores over the relationship of parties' philosophy to the party symbols and colours. It examines the responses from party members on the relationships of the party symbol and colours and how party members appreciate them in general.

In all the four selected Political Parties responses, to this particular item shows that few respondents including 79(26.4%) from NDC, 66(17.9%) from NPP, 79(42.9) from CPP and 28(22.2%) from PNC agreed that the philosophy of their parties' relates properly with its official Symbols and Colours. This signifies that respondents have little knowledge to the item. In terms of the legend scale to the percentages outlined in the latter part of Chapter three the impact is little. However, majority of the respondents disagreed. They included 182(60.8%) from NDC, 242(83.3%) from NPP, 79(42.9%) from CPP and 100(77.8%) from PNC. This means the philosophy of the various parties have no bearings on the Parties' Symbols and Colours. It foretells that study respondents do not understand or have no idea about their respective party ideologies before comparing them to Party Symbols and Colours.

In concluding, political parties as a matter of fact should involving and relate the symbolism of party symbols and colours alongside their party manifesto for proper Nation building.

Table 4.14.4: Relationship of Parties' Philosophy to their Symbols and Colours
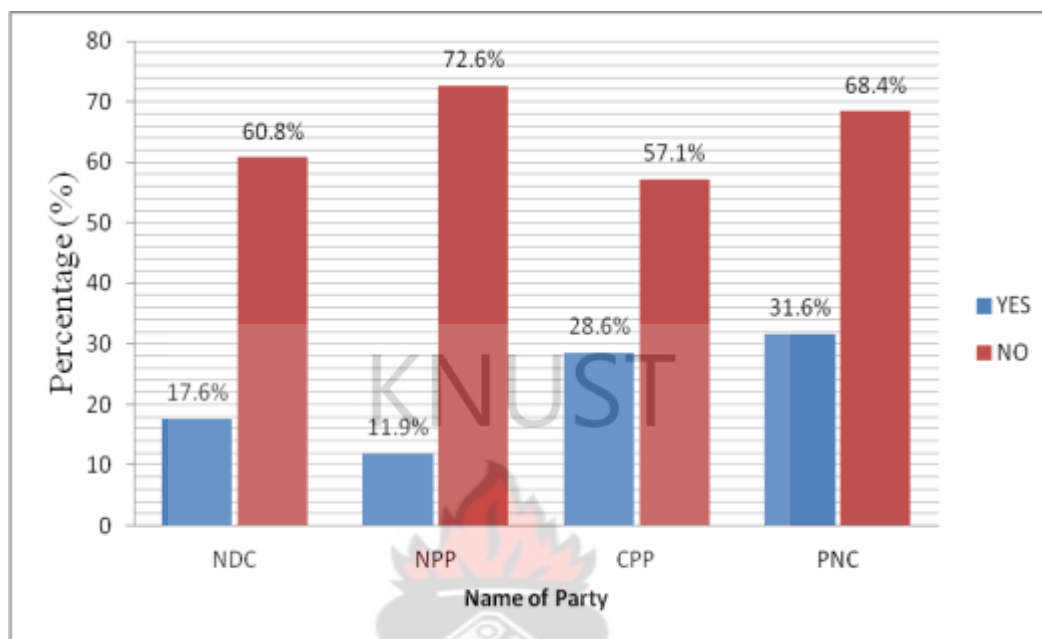
4.14.5 Party Symbols and Colours persuade Respondents to vote for them

This fragment of the dissertation on the other hand examines whether Ghanaian political parties' symbols and colours positively or negatively influence party members to vote for them or otherwise. It examines the magnitude of the persuasions and how party members are affected with the symbolism of the party symbols and colours.

Graph 4.14.5 shows interesting data. According to the data, with the exception of CPP few respondents 52(28.6%) agreed that the cockerel together with the parties colours influence them to vote for the party. This is an indication that probably minority of the CPP electorates have knowledge about the party's symbols. It

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shows that those electorates may be committed people in the party. It may also be the executive or founding members and a few from the electorates. On the other hand, 105 (57.1%) respondents who responded NO is a clear indication that many electorates in the CPP do not attach party symbol and colour as an influence to vote during general elections. It also means that CPP electorates consider other party issues more than party symbol before they cast their vote in an election.

On the contrary, there were some electorates who refused to make their position known on this item. They included as many as 38 (12.6%) from NDC, 57(15.5%) from NPP, and 26 (14.3%) from CPP. This means that some electorates in the three political parties were just reluctant to response. It also suggests that members are unclear about the party's symbolism and colours.

Majority of the respondents from NDC, NPP and PNC are of the view that Symbols and Colours have influence on them to vote for their personal parties. This view is evident from the data below as 156 representing 52.0% from NDC; 169 (44.0%) from NPP and 92(71.8%) from PNC assent to this item. This connotes that there are some respondents who will vote for their parties based on Symbols and Colours and nothing else.

In the case of those who responded YES, they voted the fact that it helps them to cast their vote for the preferred choice of presidential candidates. They added that sometimes their flag bearer's image on the ballot papers is not clear for which they result to the parties symbols and colour to vote. In other instances, the respondents cited poor visionary challenges on their parts to cast their vote for

their preferred candidate. The key reason however cut across the age group among the electorates in Ghana.

Nonetheless, there was huge number of respondents who objected to this item by disagreeing in the negative. This means that some people vote for their parties based on the other parties phenomenal such as flag bearer, philosophy, ability to perform etc. To those respondents, for a political party to be voted to power that party should have clear cut policies for the National Development of the country. Some also added that the flag bearer is the ultimate to look up to. In the case of an incumbent party, another reason was linked to the government performance over the last term.

In concluding, since some respondents agree symbols and colours help them to vote for their parties, that privilege should be protected by the various political parties. They should also endeavour to meet the aspirations of the electorates so far as National Developments are concerned.
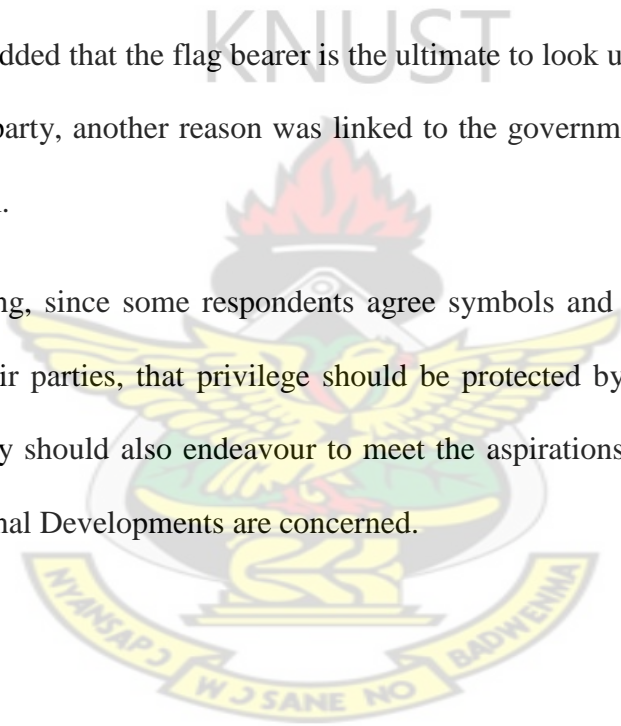
Graph 4.14.5: Party Symbols and Colours persuade Respondents to vote for them
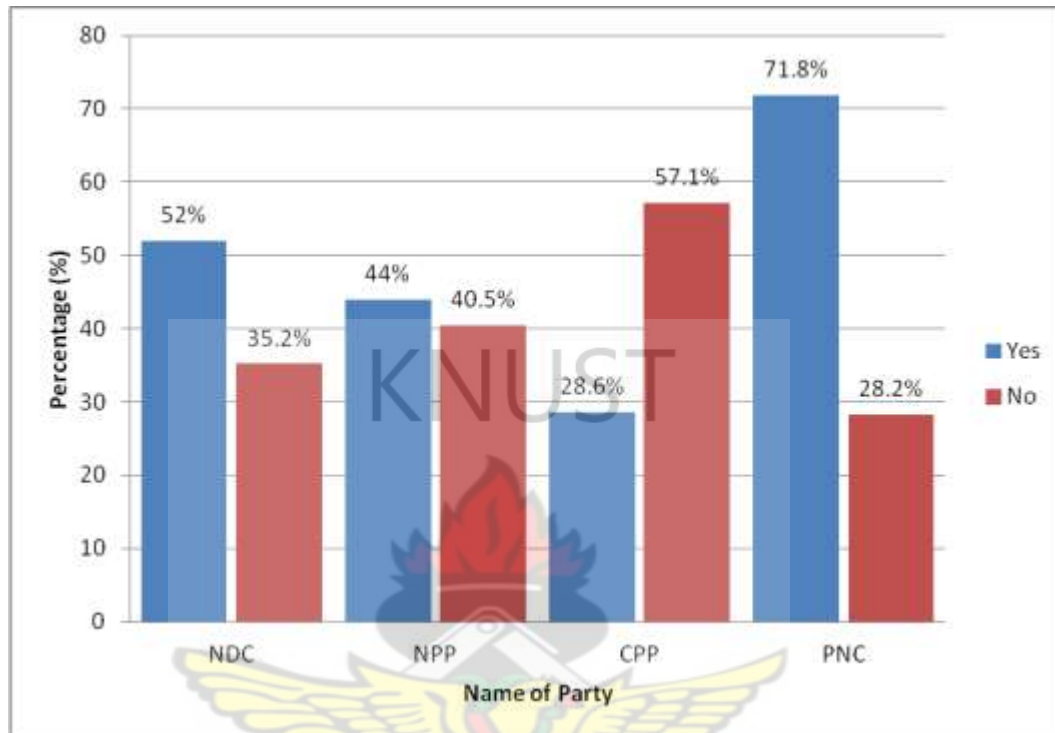
4.14.6: Respondents' possibility of voting for a different Party in future

This piece of the dissertation explores the possibility of party members voting for a different party in the near future. It examines the basic reasons of the symbolism of the party symbols and colours that will enable party members to alter their decision to vote for another party in future instead of their own.

From Graph 4.14.6 it could be realised that majority of the respondents in all the four selected Political Parties agreed that it is possible for them to vote for a different party in future. Moreover, the graph shows that 118 (39.6%) from NDC,

189 representing 51.2% from NPP; 105 representing 57.1% from CPP and 67 representing 52.1% respondents settled on the affirmative. This suggests that despite the Flag bearer, Philosophy of their Parties and Party Symbol and Colours some respondents can have any change of mind on their party.

Nevertheless from the data, there were quite a number of people who responded otherwise. As many as 156 respondents representing 52.0% from NDC; 132 (35.7%) from NPP; 26 representing 14.3% from CPP and 61 respondents representing 47.9% disagree that come what way they will vote for their individual parties. This indicates that to such respondents, Flag bearer of their parties, Philosophy of Party and Symbol and Colours cannot persuade them to exit from one party to another.

The data on Graph 4.14.6 also shows another category of members within the parties. It demonstrates how 25 representing 8.41% from NDC; 48 respondents representing 13.1% from NPP and 52 representing 28.6% from CPP could not answer the item. This could purports that those respondents were not sure of what to write in response to the item.

To conclude, political parties should meet the aspirations of their membership and sympathizers from the general public to retain them. Else they could vote against them or defect to opposing political parties regardless of stories and clear visual images of the parties symbols and colours.

Graph 4.14.6 Respondents possibility of voting for a different Party in future
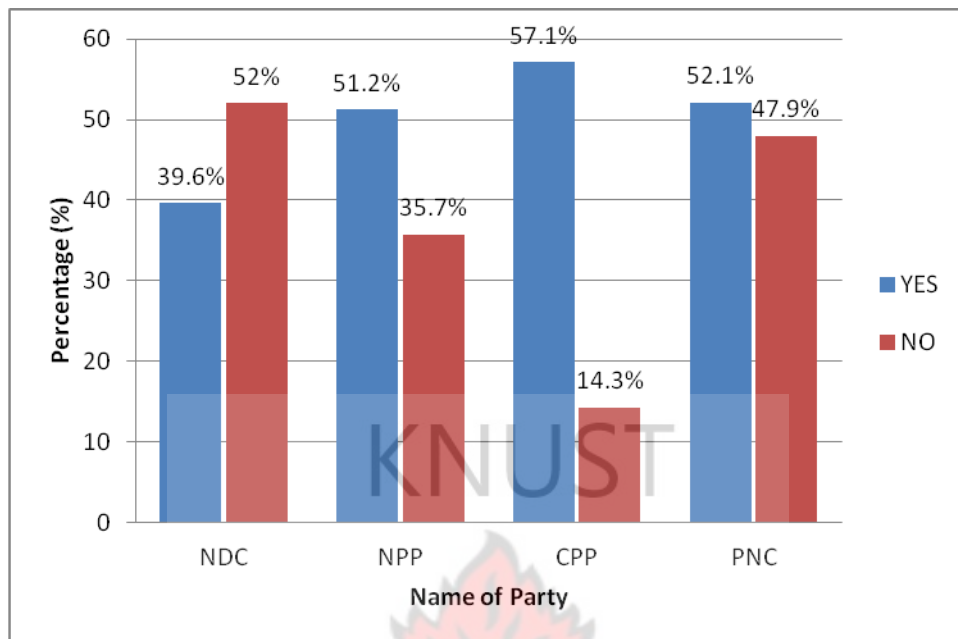
4.14.7 Usage of Party Paraphernalia with symbol and colours by Respondents on regular basis

This portion of the dissertation scrutinizes the usage of party paraphernalia with party symbols and colours used by party members on regular basis especially in an election year. It examines the symbolism of the party symbol and colours and how party members understood and used them in general.

From Graph 4.14.7 there were mixed reactions from respondents. Thirty-eight (12.8%) from NDC and 52 (14.3%) from NPP respectively admitted the usage of the paraphernalia with the party Symbols and Colours at least once a week. This is an indication that the passion with supporters attached to the symbols and colours is regularly. It demonstrates that their zeal goes down after general

elections. However, if their party is in government some cohorts still make use of the party's paraphernalia as often as possible. In the case of CPP and PNC there were no responses to this item since they are the third and fourth parties respectively to reckon with in Ghana. It shows clearly that small party members do not use party paraphernalia with party symbols and colours regularly.

More so, 26 (8.8%) from NDC, 48 (13.1) from NPP, 26 (14.3%) from CPP and 36 (28.2%) from PNC conceded the usage of their parties' paraphernalia once a month. This could preclude that these members use it to attend to general meetings of their respective parties.

Again, there were few respondents from NDC; 13 (4.4%) and 26 (7.1%) from NPP respectively also admitted make strong show of their parties' paraphernalia at least twice in six months. There were no responses from members in both CPP and PNC. It is an indication that respondents from both parties do not necessary show off their party paraphernalia regardless of the strong passion they have for their parties respectively.

Nevertheless, there were a lot of members who did not responded to this item and fell to the missing group. Indeed in all the Graphs this is the Graph with the high numbers of missing system. This could mean that respondents' anticipation was not met in the optional responses. Yet it signifies that most respondents make use of the parties' paraphernalia during an election year. It demonstrates the period that many supporters exhibit their strong enthusiasm towards party activities. It could also display the period most members cannot stand their opponent activities

with party paraphernalia. It is also a season where political in tolerance and political acrimony rise to create political tension so to speak in the country.

The researcher concludes by admonishing political parties to educate their members on the relevance of party paraphernalia with party symbols and colours for party activities and avoid chaos with opposing political party.

Table 4.14.7: Usage of Party Paraphernalia with party symbol and colours by Respondents on regular basis
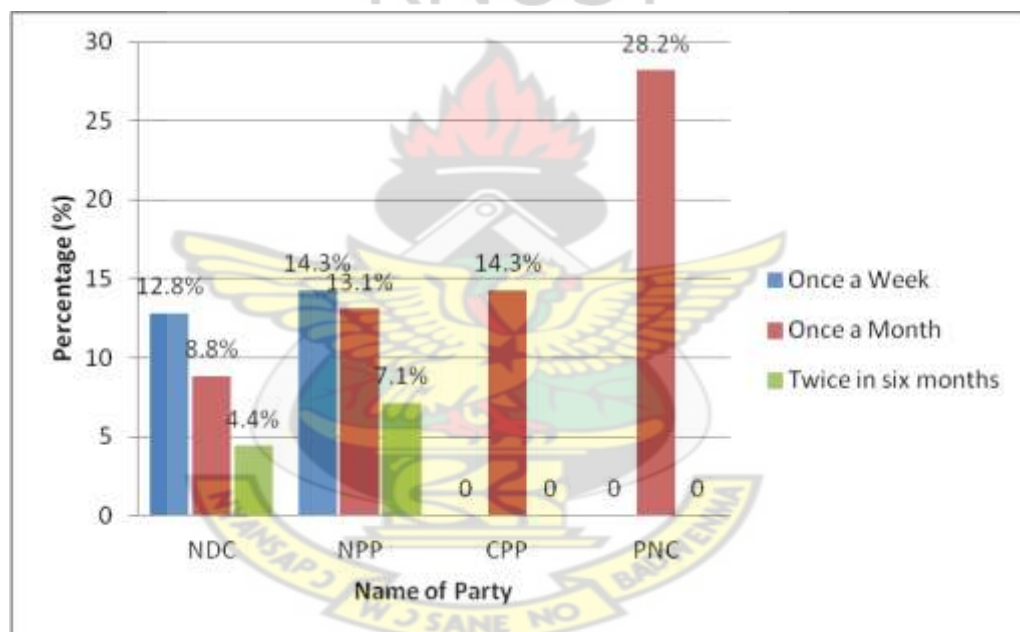
4.14.8 Impact of Party Symbols and Colours on Respondents Lifestyle

This portion of the dissertation scrutinizes the impact of the symbolism of party symbols and colours on the party members. It also examines the impact of the party symbol and colours on the respondents' lifestyles in their communities. It also tells the level of impact on the respondents.

Graph 4.14.8 shows that 104 (34.8%) from NDC; 140 (38.1%) from NPP 26 (14.3%) from PNC; consented that symbols and colours have any changes in their political lifestyle. This implies that symbols and colours play major role in any political activity. It also shows that the impact of Symbols and Colours on any political is great. The changes according to the respondents who responded YES are linked to (i) party symbol and colours help them to increase electoral fortunes. (ii) party symbol and colours make them proud and unique among other opposing political parties. (ii) party symbol and colours make them feel superior to other party members within their communities.

However, greater part of the respondents from NDC's 144 (48.0%) NPP's 171 (46.4%), CPP's 105 (57.1%) and PNC 86 (67.7%) disagree with this item. This means that their Party Symbol and Colours have no influence on their political lifestyle in their communities. More so, on the degree of the impact study, it is rated as very little impact (50-59%). Again, it could also signify that those respondents do not understand the symbolism of the Symbols and Colours hence on their political lifestyles. In the view of those who responded NO to the changes they attributed it to the fact that the symbolism of their parties symbols and colours do not solve their individual life's problems. They believe the changes

should occur and reflect in the socio-economic and development of electorates or the masses in the country. They added that the changes do not reflect in the manner in which they are suppose to take care of their families and other pressing needs in life.

In concluding the researcher entreats various political parties to school all and sundry in their folds to understand and appreciate the symbolism of their parties' symbol and colours.

Graph 4.14.8 Impact of Party Symbols and Colours on Respondents Lifestyle
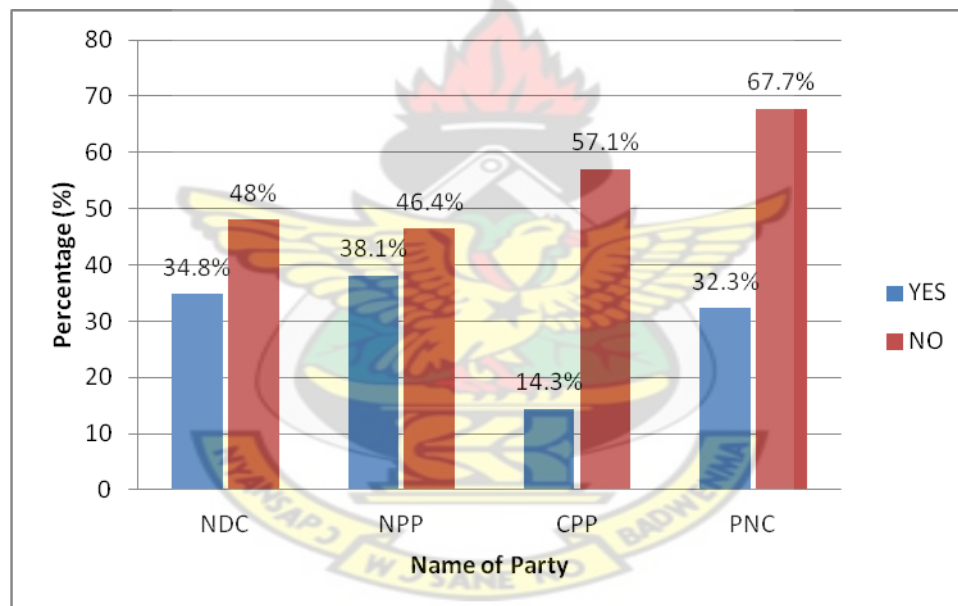
CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Overview

This chapter discusses the summary, conclusions and makes appropriate useful recommendations. It further discusses the data which in the opinion of the researcher were revealed in the research.

5.2 Summary

The main objective of the study was to identify the symbols and colours of Ghanaian registered Political Parties.

Specifically, the study sought to:

1. Identify the symbols and colours used by selected registered Political Parties in Ghana.

2. unearth the symbolism of symbols and colours of the selected registered Political Parties.

3. assess the impact of symbols and colours which persuade the decision of the electorates at general elections in Ghana.

From the study, Symbols and Colours play a major role in any Political Party in any nation worldwide as already indicated in Chapter 2. It is also a fact that the major role of Symbols and Colours in any nation's Political Parties' activities is for identification purposes. Behind any of the identification purpose is its meaning

of the Symbols and Colours. All the selected political parties have symbols and colours which identify them uniquely.

Many sympathisers join a particular Party in Ghana because of the Party's Symbol and colours as exhibited in Chapter 4. Almost all the Parties' Colours are from Isaac Newton's discovery of the Colour Spectrum. Symbols on the other hand are merged with colours to create a beautiful identification mark to represent a party. Chapter 4 again shows that all the selected political parties have a combination of Symbols and Colours which separate each other.

Symbols and Colours are used in every aspect of political activities in Ghana. It was also uncovered that some party faithfuls use colours and symbols in the form of all kinds of paraphernalia (such as T-Shirts, Caps, Fugu, Flags etc.) in their daily activities without fear or panic.

The research also brings to light that most die-hard members admire the extrinsic values of the colours and symbols but do not know the symbolic meanings. They contend that even on an Election Day (general, parliamentary or bi-elections) colours and symbols of a party is crucial in their decision making despite the symbolism of the selected political parties.

From the study the level of impact of the political parties' symbols and colours on the decision making by voters during election can be determined as very little impact (50-59%) as showcased on the latter part of Chapter 3.

Even though there was no objective set on gender balance, the study reveals that there are more men than females in the selected political parties. Political party

structures are not interesting enough to encourage more females to participate fully in Ghanaian politics. As a result there seems to be political or cultural gimmick to support females. Therefore, females in the selected political parties should be encouraged to participate fully in Ghanaian politics to close in gender balance. The researcher believes political parties are to support women to fully partake and strife for prominent positions. They should also create the platform and an enabling environment for women to explore and come out with the best in them so far as Ghanaian Politics is concerned.

However, there are more party members (registered and unregistered) in the two dominant parties NDC and NPP than in CPP and PNC in Ghana. CPP and PNC may not be doing enough to win more members unto their families. They should strategize themselves well so as to attract more people into their folds.

5.2.1 Major Findings:

1. Every Political Party has at least two or more colours and a unique symbol on its own.

2. The reason for political parties to have Symbols and Colours in Ghana is basically for identification purposes.

3. The use of Political Parties Symbols and Colours has great impact on the electorates in their daily activities especially in an election year.

4. Political Parties cannot in their quest to achieve power from the electorates do without Symbols and Colours

5. Party members could identify their party symbols and colours but cannot give good account on the description of the symbols and colours.

7. Political party symbols and colours have impact on some party members to vote for their parties.

8. Nearly 70% of the party members were attracted to the various parties based on the flag bearer with the remaining percentages being shared between the party philosophy and party symbols and colours.

5.3 Conclusions

1. The colours used by political parties have commonalities and the uniqueness of each symbol help to improve identification of political parties in Ghana.

2. Party followers are able to identify their party symbol and colours from others.

3. Party supporters use symbols and colours in the form of many paraphernalia without knowing their symbolism.

4. Political Parties' Symbols and Colours enhance political party activities in Ghana before, during and after general elections.

5. Party members lack the ability to critically observe or to describe their party symbol and colours.

7. Party symbols and colours play key role to win some vote for selected political parties.

8. In Ghana, people are fascinated to a particular party based on its flag bearer.

The researcher deduced from the research that it is mandatory for every political party to have symbols and colours as stipulated by the rules and regulations of Electoral Commission of Ghana. From the study, the researcher observed that many Ghanaians are between the informal and semi-informal literates levels. They constitute about 74% of the entire population. (Source: Population and Housing Census 2001). This means that reading for that matter is a general problem to the electorates who cannot describe many Political Parties' symbols and colours.

It was gathered that many party activists and party executives do not understand the symbolism of their own Party symbols and colours and that of their rivals or political opponents. It was also disclosed through the research that many of the relevance of symbols and colours are known by passionate party members but are not aware of the same of the existence of other parties.

5.4 Recommendations

The following are recommendations based on the research findings and conclusions drawn by the researcher. This will enable stakeholders push forward

these recommendations to correct the challenges associated with party symbols and colours and the impact on the electorates in the country.

1. A combine effort from the political parties and the National Commission for Civic Education should educate the electorates and the general public on the commonalities among the Political Parties Symbol and Colours.

2. Every political party symbol should be well defined and symbolism or allegory should be well understood by the respective Electorates.

3. Many political parties' followers should be educated on the symbolism of the various parties' symbols and colours.

4. There is the need to stress on political party symbols and colours and the role they play in Electoral system in Ghana.

5. Party members should as a matter of fact learn how to describe their party symbol and colours.

7. Symbols and colours should be sustained since they assist some electorates to vote for their preferred choice.

8. The parties' symbolisms must be well expatiated and inculcated in the sympathizers to win them to their folds or family.

The research revealed that all the political parties are looking forward to move the country and that there is no need for quarrelling among the parties.

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A SAMPLE OF QUESTIONNAIRE

THE SYMBOLISM OF GHANAIAN POLITICAL PARTIES AND THIER IMPACT ON THE ELECTORATES

QUESTIONNAIRE FOR POLITICAL PARTY EXECUTIVES AND MEMBERS

This study is purely for academic purposes, which intends to assist us all. Respondents are assured that any information given on this paper will be treated as confidential as possible.

GENERAL INFORMATION

PART- A – DEMOGRAPHIC CHARACTERISTICS

Please tick [√] the response below which applies to you as precisely as possible.

1. 1. AGE (a) 18-29yrs (b) 30-39yrs c) 40-49yrs d) 50yrs and above

2. SEX M ☐ F ☐

3. PARTY AFFILIATION

a) NPP ☐ b) CPP ☐ c) NDC ☐ d) PNC ☐

4. PLEASE TICK WHERE YOU BELONG.

a) Supporter [   ]   b) Member [   ]   c) Executive [   ]

5. WHAT ATTRACTED YOU TO YOUR PARTY?

 a) Colour [   ]   b) Symbol [   ]   c) Flag bearer [   ]   d) Philosophy [   ]

 e) Member of Parliament in your constituency

6) Are you a registered member of your party?

            Yes [   ]   No [   ]

PART B

1) Which political party do you belong to in Ghana?

a) NPP [   ]   b) CPP [   ]   c) NDC [   ]   d) PNC [   ]

2. How long have you been with the party?

1yr [   ]   2yrs [   ]   3yrs [   ]   4yrs [   ]   5yrs and above [   ]

3) Why should a political party have colour?

a) To win political power

b) To win more supporters

c) To gain popularity

d) For identification purposes

4) Do colours matter when voting for a political party?

Yes ☐   No ☐

5) Do you know the official colours of your party?

Yes ☐   No ☐

If yes, please name them.

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6) Apart from your party's colours do you know the official colours of the other political

parties?

Yes ☐   No ☐

7) If yes, please name them.

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8) Why should a political party have Symbol?

a) To win political power

b) To win more supporters.

c) To gain popularity

d) For identification purposes.

9) Describe your party colours.

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10) Describe your party symbols.

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11) Do symbols matter when voting for a political party?

Yes ☐   No ☐

12) Do you know the official symbols of your party?

Yes ☐   No ☐

If yes, please name them.

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13) Apart from your party, do you know the symbols of the remaining registered political

parties in Ghana?

Yes ☐   No ☐

If yes, please state them.

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14) Do you think symbols and colours help political parties in their campaign to gain power?

        Yes ☐   No ☐

If Yes, please give your reasons

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If No, please give your reasons

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15) Do you understand the symbolism of your party's official colours?

        Yes ☐   No ☐

If yes, please state them

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16) Do you understand the symbolism of your party's official symbols?

Yes ☐   No ☐

If yes, please state them

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17) What is the significance of the symbolism of symbols and colours of your party?

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18) Do the importance of your party's symbolism of symbols and colours help you to vote for it?

Yes ☐   No ☐

19) Do you think the symbolism of a party relates properly with its symbol and colours?

Yes ☐   No ☐

20) Do the colours and symbols of your party have any influence on you to vote for it?

Yes ☐   No ☐

21) Is it possible to vote for a different party in future other than the one you voted for recently based on any of the following- Symbols and Colours, Flag bearer, Philosophy or Member of Parliament (MP)

Yes ☐   No ☐

22) Do you use the symbols and colours of your party in your daily activities?

Yes ☐   No ☐

23) If Yes, how often

a) Once a week

b) Once a' month

c) Twice a month

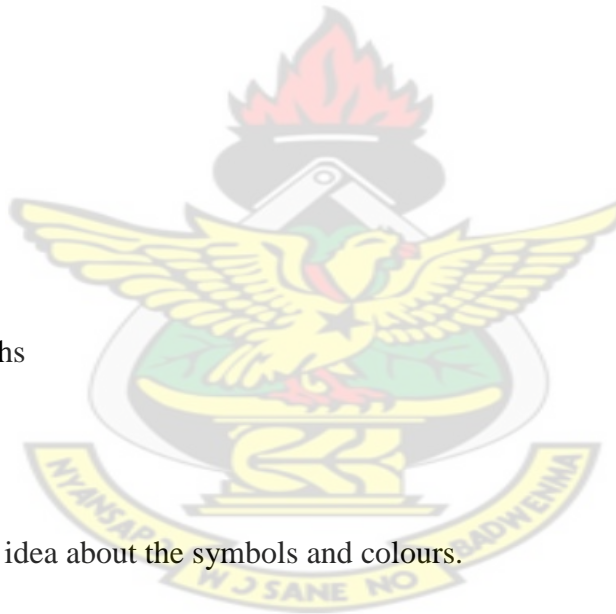d) Twice in six months

24) If No, why?

a) Because I have no idea about the symbols and colours.

b) Because I no idea about the impact of the symbols and colours.

c) Because the manifesto of the party has nothing to do with the party's symbols and colours.

d) Because I have no understanding of the symbolism of the party's symbols and colours.

25) Has the meanings of your party's symbolism of symbols and colours have any changes in your life.
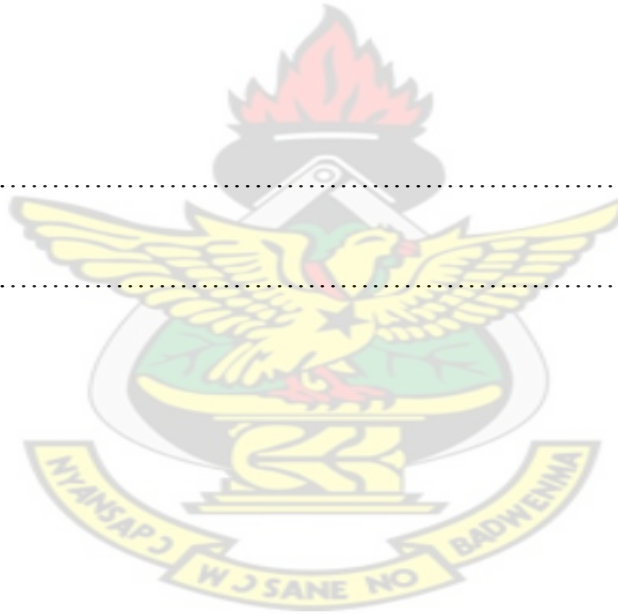
Yes ☐   No ☐

If YES, what are the changes?

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If NO, why?

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APPENDIX B

NDC Headquarters

Plate 2: NDC Headquarters

Source: U.S. Dept. of Geography (2012) Maplink/Tele Atlas, Google

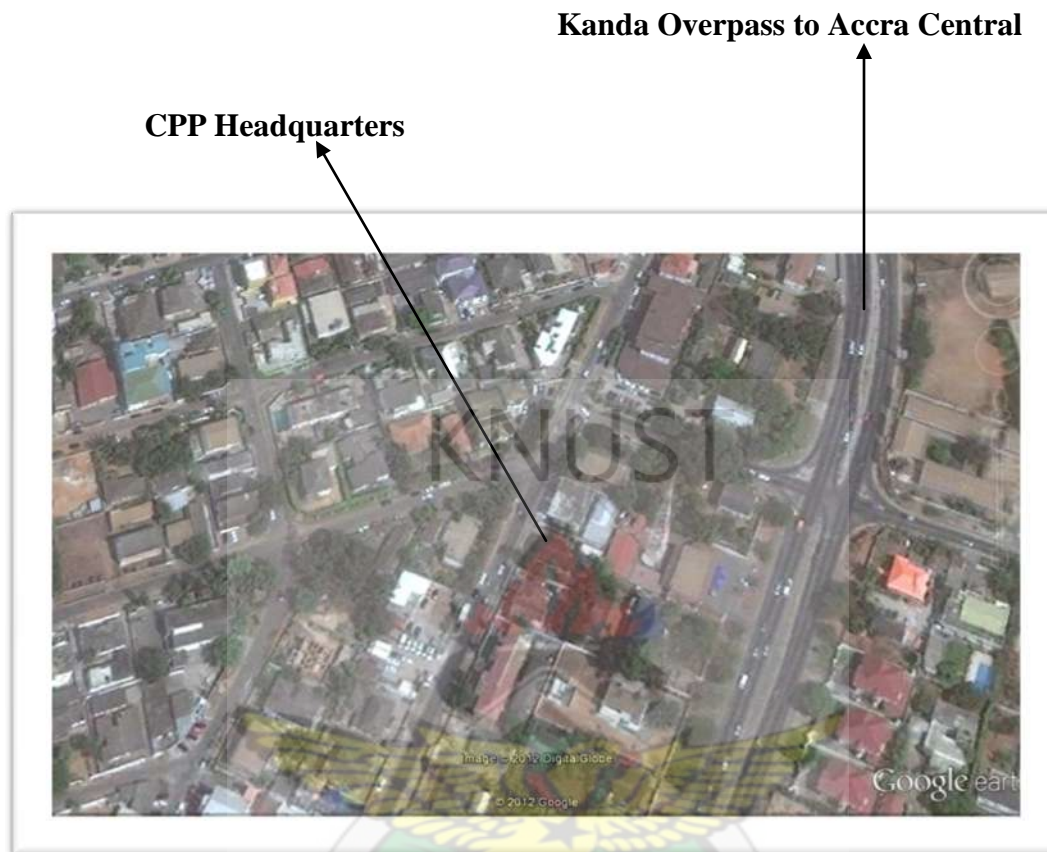**Kwame Nkrumah Circle to Kanda Highway**

APPENDIX C

Kanda Overpass to Accra Central

CPP Headquarters

Plate 3: CPP Headquarters

Source: U.S. Dept. of Geography (2012) Maplink/Tele Atlas, Google
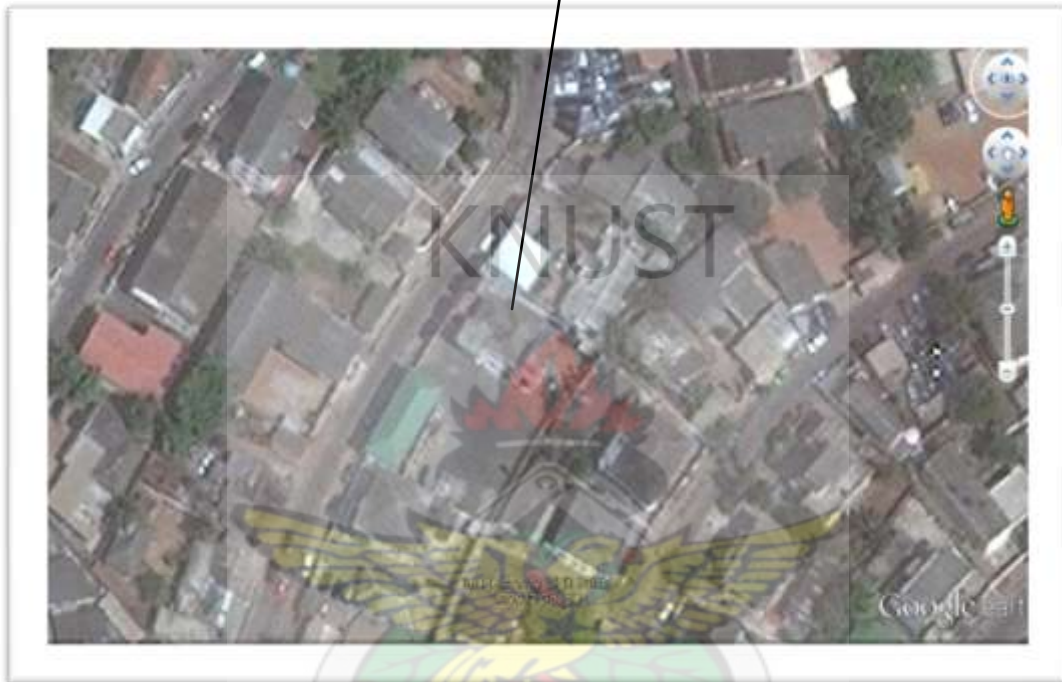
APPENDIX D

NPP Headquarters

Plate 4: NPP Headquarters

Source: U.S. Dept. of Geography (2012) Maplink/Tele Atlas, Google